English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:

Sheikh `Abdul `Aziz Bin `Abdullah ibn `AbdulRahman ibn Bazz (May Allah forgive and reward *al-Firdouse* to him and his parents)

He was The Mufti of **Kingdom of Saudi Arabia,** Chairman of the Council of Senior Scholars, and Chairman of Department of Scholarly Research and Ifta'

This English Translations are collected from

http://www.alifta.com

Portal of the General Presidency of Scholarly Research and Ifta'

This file is volume No.05 of 30

(Part No : 5, Page No: 1)

(Part No : 5, Page No: 2)

(Part No : 5, Page No: 3)

(Part No : 5, Page No: 4)

(Part No : 5, Page No: 5)

In the name of Allah, the most Gracious, the most Merciful

The Essence of `Ibadah and Tawhid of the Creator

Praise be to Allah, the Lord of the Worlds. The good end will ultimately be for the righteous people! May Allah's Peace and blessings be upon His servant and Messenger, the best of His creation who was entrusted with His Revelation, our Prophet and Imam, Muhammad Ibn `Abdullah, his Family, his Companions, and those who follow in his footsteps until the Day of Resurrection.

Allah (Glorified and Exalted be He) has ordained His servants to worship and fear Him and to enjoin the good and forbid the evil. He says,❪ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ❫Allah (Glorified and Exalted be He) has created humankind and Jinn to worship Him Alone by following His Commands, avoiding His prohibitions, and devoting all acts of worship to Him. The creation should do so out of firm belief in Allah, in His messengers, and in all that the messengers taught. It is an act of worship to worship Allah with no associate or partner and to abide by the limits set by Him as this is indicated in His Book and the Sunnah of His Messenger (peace be upon him). There are many Ayahs in which Allah (Exalted be He) orders His servants to do so. He (Glorified and Exalted be He) says,❪ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ❫❪ Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). ❫Allah (Exalted be He) states that He has created them for this purpose. He says,❪ O mankind! Worship your Lord (Allâh) ❫

(Part No : 5, Page No: 6)

i.e. believe in Tawhid (belief in the Oneness of Allah). Ibn `Abbas and others stated that the verb "worship" refers to Tawhid. This is stressed by His saying,❪ Who created you and those who were before you so that you may become Al-Muttaqûn (the pious). ❫e.g. by fulfilling His obligations and avoiding His prohibitions. Allah (may He be Praised) has pointed out some signs of His competency, which makes Him worthy of worship. He (Exalted be He) says,❪ Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). ❫Allah (may He be Praised) has created the earth and all things on it such as mountains, trees, rivers, seas, animals, and so on, and made it a resting place for the servants to help them fulfill His right. The purpose of creation is to worship and fear Allah. So, He has created bounties in the earth and has sent down rain from the sky to help them obey Him. He (may He be Praised) says,❪ He it is Who created for you all that is on earth. ❫The earth is made a resting place, the sky is made a protected ceiling, and the rain is sent down from the sky for the various fruits and plants to grow as provision for the servants to help them fulfill His right, avoid His prohibitions, support His pious people and fight His enemies. Allah (Glorified and Exalted be He) says,❪ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. ❫

Allah (may He be Praised) says,❪ O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. ❫He (Glorified and Exalted be He) also says,❪ O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]. ❫❪ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân) ❫Moreover,

(Part No : 5, Page No: 7)

He (Exalted be He) says,❪ O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh. ❫He (Exalted be He) also says,❪ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware. ❫He (may He be Praised) also says,❪ O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true: let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh. ❫

Allah (Exalted be He) also says,﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾There are other Ayahs indicating that He (may He be Praised) is their Lord Who is worthy of worship and that the believers are most entitled to glorify and fear Him, and abide by His command. Allah (Exalted be He) has revealed the Divine Books through the messengers to point out this right for which mankind and Jinn are created and ordered to fear and worship Him. The Noble Qur'an was revealed to Muhammad (peace be upon him) and described His right over the servants and the details of Shari`ah. Allah (Exalted be He) ordered His Prophet (peace be upon him) to explain this and guide people to it and detail its rulings. He (Glorified and Exalted be He) says,﴿ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ﴾i.e. the Qur'an is sent down to the Prophet (Exalted be He) to explain to people what is sent down to them and help them understand problematic issues. The Prophet (peace be upon him) conveyed the message perfectly and explained to his nation the religion and what they need. There is nothing good except he guided them to it and nothing evil except he warned them against it. It is authentically reported that the Prophet (peace be upon him) said,

﴿ It is the duty of every Prophet whom Allah sent to guide his followers to what he knew was good for them and warn them against what he knew was bad for them. ﴾(Related by Muslim in his Sahih).

All the messengers were sent to guide people to the best of what they know and warn them against the wrong they know. Our Prophet (peace be upon him) conveyed the most perfect message and the greatest advice, and the most complete explanation. He guided people to every good and warned them against every evil. Allah (Exalted be He) ordained His servants to unify, and cooperate in righteousness and piety. He ordered them to be one body against His enemies. The Muslims have to be distinguished from Allah's enemies who disobey His command, do not devote the acts of worship to Him, and can neither fulfill His obligations nor avoid His prohibitions. The party and allies of Allah should be distinguished from the party and allies of the Satan. The persons who obey His orders, adhere to Shari`ah, and observe the limits should be distinguished from those who oppose His orders, support His enemies, exceed the limits, and do not follow what the messengers brought. Allah (Glorified and Exalted be He) says,﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴾This Ayah refers to the qualities of the believers who obey His command and realize the worship for which they were created. Allah (Exalted be He) has described them in His saying,﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another ﴾The believers love, support, and advise one another. Hence, they are Allah's allies, not enemies. The believer loves for his brother the same good and benefits he loves for himself and hates for him the evil he hates for himself. They advise and help one another in righteousness and piety, and are never guilty of Ghibah (backbiting) or Namimah (tale-bearing), telling lies, cheat, betrayal, or perjury.

The believers, males and females, should have these qualities. Allah (may He be Praised) has described such people as allies. The believing man is the ally of his brother in Islam, and the believing woman is the ally of her sister in Islam. They are distinguished from the enemies through giving advice to one another, being steadfast in religion, and being excellent in fulfilling Allah's right. They are praised by Allah (Exalted be He) in another Ayah inSurah Al-Ahzabas He (may He be Praised) says,﴿ Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord - Allâh), the men and the women who give Sadaqât (i.e. Zakât, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues Allâh has prepared for them forgiveness and a great reward (i.e. Paradise). ﴾

He (may He be Praised) describes His supporting servants, men or women, with these good manners and qualities. He tells us that He prepared for them forgiveness and great reward. They will enter paradise and escape Hellfire, thanks to their Islam, faith, fear of Allah and fulfilling His right. On the contrary, He (may He be Praised) says concerning His enemies,﴿ And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one Khalifah (a chief Muslim ruler for the whole Muslim world) to make victorious Allâh's religion of Islâmic Monotheism], there will be Fitnah (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption (appearance of polytheism). ﴾He (may He be Praised) says,﴿ The hypocrites, men and women, are one from another; they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden), and forbid (people) from Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the Fâsiqûn (rebellious, disobedient to Allâh). ﴾﴿ Allâh has promised the hypocrites - men and women - and the disbelievers, the Fire of Hell; therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment. ﴾Thus, those enemies of Allah (Exalted be He) are from one another and are allies of one another in falsehood and corruption.

On the other hand, His believing allies are distinguished from His enemies. They enjoin good and forbid evil regardless of the relations of friendship and kinship. Their love for each other does not prevent them from forbidding evil.

They advise each other for the sake of Allah and His servants so as to rectify the society and the Muslims affairs and be distinct from the enemies. The Ma`ruf refers to what is ordained by Allah (Exalted be He) and His Messenger (peace be upon him) and the Munkar refers to what is forbidden by them. It is the manner of the believers to support, advise, wish the good, and hate the evil for one another. Meanwhile, they enjoin the good and forbid the evil due to their loyalty to each other.

Patronage for sake of Allah necessitates enjoining the good and forbidding the evil. The believer does not like his brother in Islam to do any act that displeases Allah (Exalted be He) and leads to the penalty of torture in the Hellfire. Rather, he loves goodness and hates evil for his brother in Islam, so he enjoins what pleases Allah and forbids what leads him to the wretched destination.

Among the great characteristics of the believing men and women is that they sincerely perform Salah in a state of tranquility and Khushu` at its due time achieving its obligations and pillars. They offer it as Allah (Exalted be He) prescribed. Unlike the hypocrites, they only offer it out of showing-off or for some worldly benefit. Rather, they seek the reward and fear the punishment. Furthermore, they pay Zakah (obligatory charity) to its rightful recipients as Allah (Exalted be He) has commanded as they know that it is an obligation. Allah (Exalted be He) has granted them many bounties including their wealth and ordered them to pay a small part of it in order to be grateful and support their brothers in Islam. He (may He be Praised) says,﴾ and obey Allâh and His Messenger. ﴿The faith is not complete unless they obey Him and His Messenger in all affairs. Committing sins weakens faith, so the believers obey Allah (Exalted be He) and His Messenger (peace be upob him) in all affairs and avoid all sins.

Thanks to their complete faith, they hasten to perform Tawabah from the sins they commit when they are heedless. All the believing men and women are fallible. Only the messengers (peace be upon them) are infallible. When a person errs and commits any trivial sin, he should hasten to perform Tawbah from it so as to regain his complete faith and fear of Allah.

According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), faith is shown through words and deeds and it increases and decreases. It increases if a person obeys and remembers Allah and decreases if they are heedless and commit sins. It is a trait of their perfect belief that believing allies of Allah befriend and support for the sake of Allah and hate for the sake of Allah. They are very careful about mixing with Allah's enemies from the Jews, Christians, communists, pagans, and other disbelieving persons. This matter is dangerous and led the Muslims, except those who are protected by the mercy of Allah, during the last centuries to serious affliction and widespread evil. They are saved from this evil due to their faith, fear of Allah and carefulness not to support and depend on Allah's enemies. The result of mixing with those enemies may be of great evil and corruption. This is especially true when the guides and advisors are few, faith and religious jealousy are weak, knowledge is scant, and temptations are many where the case is worse. The enemy drives the Muslim to do any act that displeases Allah (Exalted be He) and causes people to be far from His mercy. Sometimes, they make the Shirk and disbelief attractive for the Muslim so as to detach the believers from their religion. Sometimes they make the sins attractive for the Muslim to commit them and so the faith becomes weaker.

Sins, as stated by the people of knowledge, are the means to disbelief and bad end. The enemies spare no effort to beautify falsehood and invite the believers to it in order to fill Muslims with doubts concerning their religion, so that they become confused and shaky or convert to their religion.

Allah (Glorified and Exalted be He) says inSurah Al-`Imran,﴾ O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidence, verses) if you understand. ﴿﴾ Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)." ﴿﴾ If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴿

There are many Ayahs that stress this meaning such as His saying﴾ Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them) ﴿i.e. as they stayed among the disbelievers﴾ they (angels) say (to them): "In what (condition) were you?" ﴿﴾ In what (condition) were you? They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! ﴿﴾ Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. ﴿﴾ These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving. ﴿

This Ayah points out the great danger of staying among or mixing with the Mushriks. It was revealed concerning the Muslims who stayed in Makkah and supported the enemies in the Battle of Badr. Some of them were killed along with the Mushriks. The preponderant report is that they were forced to fight against the Muslims, because if they engaged in the battle willingly, they would be apostates. Yet,

the Mushriks dared to force them to participate in the Battle and fight against the Muslims because they were

staying among them.

Some people of the Salaf were of the view that those people become disbelievers because of their support of the Mushriks, which makes them one of them. Whoever supports the Mushriks against the Muslims is an apostate. Allah (Exalted be He) says,❨ And if any amongst you takes them as Auliyâ', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust). ❩There are two possibilities for this situation: Those who fight against the Muslims and support the Mushrikeen become disbeliever. The second one is those who are forced to do so, they are wrongdoers; they prefer to stay with them and do not hasten to emigrate. Their staying was a means to fight the Muslims and support the enemies. Thus, staying among the Mushriks and mixing with Allah's enemies pose a great danger. A person may apostate and become a disbeliever, if he supports them against the Muslims. If he is saved from this, his stay may be a means leading him to obey them in some false matters or abandon some truthful matters. He may also give up his religion due to their call to falsehood and filling him with doubts. The Muslim is obliged to be careful about mixing with Allah's enemies and avoid their evil plots so as to be saved from their evils. Al-Hafiz Ibn Kathir (may Allah be merciful with him) commented on this Ayah❨ Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them) ❩saying that whoever stays among the Mushriks, while he is able to emigrate and is prevented from practicing his religion, yet willingly remains among the disbelievers is wronging himself and a sinful, according to the unanimous agreement among the scholars. End of quote.

The one who stays and mixes with the Mushriks, while he is unable to practice his religion commits one of the well-established forbidden religious matters. That is why there is no disagreement among the scholars concerning this matter. His stay among them may lead him to many worse outcomes such as becoming a disbeliever and obeying them in falsehood.

(Part No : 5, Page No: 14)

Moreover,Abu Dawud, Al-Tirmidhy, and Al-Nasa'y related through an authentic Isnad on the authority of Jarir Ibn `Abdullah Al-Bajaly that the Prophet (peace be upon him) said,❨ I am not responsible for any Muslim who stays among the Mushriks. ❩This is because his stay among them may lead him to become a disbeliever, have weaker faith, or be unable to fulfill Allah's right.

A l-Nisa'y(may Allah be merciful with him) related through an authentic Isnad that the Prophet (peace be upon him) said,❨ "Allah does not accept any deeds from a Mushrik, after having embraced Islam, until he separates himself from the Mushriks." ❩i.e. until he departs the Mushriks.

There are many Hadiths that convey the same meaning. Yet, there is nothing wrong with the one who has faith, knowledge, and insight to mix with them, if the purpose is manifesting the religion through calling them to Allah, denying the falsehood, and showing the truth. The messengers and the prophets did so with many kinds of disbelievers. This person who intends to bring them out of darkness into light and save them from the falsehood will be greatly rewarded. The callers to Allah who are qualified for this task and have the required knowledge will be rewarded, because they excel Allah's enemies by manifesting and calling to the truth.

The ignorant persons who mix with them without guidance are exposed to great danger in various ways.

Such people are unable to deny their falsehood and may be misled due to their ignorance. The disbelievers exert themselves to fill them with doubts and detach them away from Islam. There is neither might nor strength save in Allah. It is incumbent upon every Muslim to

(Part No : 5, Page No: 15)

be careful and avoid mixing with them. It is most important not to travel to their countries. Traveling to these countries for persons who have little knowledge and insight about Islam poses a great danger and harm. The forbidden acts such as Shirk, Zina, drinking Khamr, and so on, are done openly in these countries. So, traveling there may lead the person who has no guidance or sufficient knowledge to commit false acts and follow prohibited desires and false doubtful matters which Satan calls to.

There are many Muslims who travel to non-Muslim countries for the sake of study, work, tourism, and so on. They return home with another character. Some lose their faith and become corrupted. Those whom Allah (Exalted be He) saved and is merciful to them are an exception. Every Muslim is obliged to be reluctant to Allah's enemies and be careful about their evil plots wherever they are. They must not mix with them unless they call and guide them to the truth and goodness so as to be distinct and careful of the evil, confusion, and falsehood of those enemies. The Sahabah (may Allah be pleased with them) used to do so when they were in Makkah. They called to Allah although they were weak and afraid of being hurt by the disbelievers. Meanwhile, some of Sahabah were afraid to do so and concealed their faith until Allah (Exalted be He) made a way out for them.

At the present time, the excessive mixing between the Muslims and the disbelievers has led to many evil consequences. Every believer, therefore, has to beware of this matter and these consequences. They should not mix with them unless the purpose is to call and guide them to the truth, not befriending or loving them. Neglecting Allah's order leads to great evil and worse outcomes. Allah (Exalted be He) is the one who is sought for help and in Him we trust. There is neither might nor power except with Allah, The Most High, the Most Great.

May Allay, by His Most Beautiful Names and Attributes, guide us all to the useful knowledge and good deeds, and grant us understanding of His Religion! May Allah grant this religion victory, raise His word, set right the affairs of Muslims everywhere and help them hold fast to His Religion, and apply Shari`ah!

May Allah guide Muslim rulers to success, help and guide them to whatever pleases Him, make them a means to guide His slaves, and make their condition better! Indeed, He has Power over all things. May Allah's Peace and Blessings be upon our Prophet and Messenger Muhammad, his family, his Companions, and those who follow them in righteousness!

In the name of Allah, the most Gracious, the most Merciful

An extract from my letter I sent to His Excellency Shaykh Abu Al-A`la Al-Mawdudy

concerning the difference between `Ibadah (worship) and obedience

On 2/4//1392 AH, Abu Al-A`la Al-Mawdudy sent me a letter no. 1526, dated 2 Safar, 1392 A.H. explaining his case and Tufayl's, his successor in the leadership of Islamic Group. I replied in the same year when I was the president of the Islamic university in Medinah and the following is some of my reply:

Some brothers from Milbar living in the country told me that Your Eminence see that `Ibadah is clarified by obedience and that when someone obeys another, he worships him. `Ibadah is also interpreted as enslavement and idolization. Furthermore, Sheikh `Umar ibn Ahmad Al-Millibary, owner of Al-Salsabil Magazine, wrote to me concerning this issue asserting what is mentioned about you and the Group. He sent me a copy of a survey pertaining to this question. You will find an enclosed copy of it.

This question appears strange for me so I determined to write to you before I receive your letter to know whether these statements which are attributed to you are true. So, please let me know your opinion. I see that obedience has a wider scope than `Ibadah. Every act of `Ibadah a person does in compliance with Allah's Shari`ah is seen as obedience, but not every act of obedience to anything other than Allah (Exalted be He) is seen as `Ibadah. This matter needs more elaboration. Obedience to Allah (Exalted be He) is seen as `Ibadah when a person seeks to please Him. However, it may be valid or corrupt depending on whether the requirements of `Ibadah are met.

Please tell me in details your view on this question. It adds further explanation that `Ibadah may be denied by when tainted with Shirk

as Allah says concerning Mushrik (one who associates others with Allah in His Divinity or worship), ﴾ "Nor will you worship that which I worship. ﴿ `Ibadah is negated because of their acts of Shirk. It is known that they worship Allah (Exalted be He) during times of hardships through showing Tawhid, performing Hajj and `Umrah, offering Sadaqah and so on.

Since these acts of `Ibadah are spoiled by Shirk, disbelief in the Hereafter and other kinds of disbelief during times of prosperity, it is permissible to negate the `Ibadah of people who show it. Furthermore, I would like to explain another point. The person who obeys the authorities or rulers in something forbidden by Allah (Exalted be He) is not seen worshipping them when he does not believe in the permissibility of obedience to anyone in something opposing Allah's Shari`ah. They rather obey these rules out of fear of their evils or vain desires while they know that they are sinful. Due to their act of obedience, such persons are sinners, not Mushriks, unless they obey such rulers in matters which do not involve Shirk. Examples of these matters include striking, killing, and taking someone's money unjustly. There are many other examples that come under this heading. I think this view is known by the people of knowledge whose status is below yours. I find it imperative to ask you about this and know your detailed opinion so that I can refute any claim against you and support you with sure knowledge and show the truth concerning the Islamic Group to any one who seeks it.

If what is attributed to you is true, we can discuss it thoroughly and examine the problematic issues using the evidence. The truth is the long-sought aim of everyone.

We ask Allah (Exalted be He) to grant us success to do what pleases Him and to comprehend His Religion and to adhere to it. May Allah purify our hearts and deeds and make the truth our long-sought aim wherever we are, for He is the Most Generous! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

President of the Islamic University in Medinah

`Abdul `Aziz Bin `Abdullah Ibn Baz

Work of Muslim

(Part No : 5, Page No: 19)

Praise be due to Allah. The good end will be for the righteous. May Peace and Blessings be upon His servant and Messenger, His trustee of the revelation, our Prophet, leader Muhammad ibn `Abdullah ibn `Abdul-Muttalib, upon his Household, Companions, and whoever adopts his way and follows his guidance till the Day of Judgment.

Praise be to Allah, who facilitates this meeting through some honorable brothers and dear sons for cooperation in righteousness and piety, exchanging advice, and calling for goodness. May Allah bless this meeting, set right our hearts and deeds, protect us from the misleading trials and evil insinuations. May Allah support His faith, make His word supreme, and disgrace the enemies of Islam!

Thanks are due for those in charge of this institution, especially His Highness Prince Muhammad ibn Fahd Al-Su`ud for this invitation. May Allah bless this invitation and the efforts of everyone here, set right their words and deeds, help them understand Islam, grant them truthfulness, patience, and adherence to what leads to uprightness and happiness in this world and in the eternal life. Indeed, He is the best to ask for help.

Dear brothers and sons, Allah explains the attributes of Muslims and the manners of believers in various positions of His Glorious Book. Allah encourages

(Part No : 5, Page No: 20)

people to follow them. He praises those who adopt them in some positions promising them abundant good, the best outcome, paradise, and lofty repute.

For example, Allah states at the end ofSurah (chapter from the Qur'an) of Al Imran﴾ Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. ﴿﴾ Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides ﴿

Our Prophet (peace be upon him) used to recite these noble Ayahs to the end of the Surah (the third chapter of al-Qur'an) upon awakening and would wipe his face with hands to rouse himself from sleep. He (peace be upon him) would recite these Ayahs while looking up to the heavens:﴾ Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. ﴿In addition to the Ayahs that follow it. "Men of understanding" refers to the people endowed with sound and enlightened minds. Allah describes them with the attributes of remembering Him in all conditions; while standing, sitting, and lying down on their sides, and think deeply about things created by Allah (Exalted be He)

such as the heavens, the earth, and the alternation of night and day. Allah's signs in creation are so many; the heavens with its expanse and vastness, and the earth with its amplitude, breadth, steadiness, and what they contain of numerous and great signs.

Similarly, the alternation of the night and day is among Allah's great signs. Thus, Allah made special mention of them and told that they include many signs for people of understanding. The Ayahs relate some acts of those people such as remembrance of Allah while they are standing, sitting, and lying on their sides by heart, tongue, and deed. They remember Allah in their hearts through love, glorification, fear, and hope of Allah. They also remember Him with their tongue through Tasbih (Glorification of Allah saying, "Subhan Allah [Glory be to Allah]"), Tahmid (Praising Allah saying, "Al-Hamdu Lillah [Praise be to Allah]"), Tahlil (saying, "La illah illa Allah [There is no God but Allah]"), Takbir (saying "Allahu Akbar [God is the Greatest]"), reciting the Qur'an, supplications, Istighfar (seeking forgiveness from Allah), and the like.

In addition, they remember Allah in their deeds through offering Salah (prayer), day and night, charity, enjoining

(Part No : 5, Page No: 21)

good, and forbidding evil, and other good deeds.

Then, Allah mentions that they reflect upon the creation of the heavens and the earth with its marvels, wonders, and great miracles saying:﴾ Our Lord! You have not created (all) this without purpose ﴿Undoubtedly, these things were created in wisdom and for lofty purposes. Then, they invoke:﴾ glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire. ﴿They confessed the Divine Wisdom underlying the creation, not in vain or without purpose. They then ask Allah to save them from the torment of Hell. They hold him far above what does not befit him (may He be Exalted and Glorified).

Allah (Glorified and Exalted be He) said in another Ayahs at the beginning ofSurah of Al-Anfal:﴾ The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they

(i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); ﴾﴿ Who perform As-Salât (Iqâmat-as-Salât) and spend out of that We have provided them. ﴾﴿ It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise). ﴾The aforementioned Ayahs relate some attributes of those who have perfect and pure faith. In other Ayahs ofSurah of Al-TawbahAllah (Glorified and Exalted be He) states,﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴾This Ayah mentions the attributes of sincere believers among the Muslim ranks.

These are definitely the attributes and manners of true believers, which should be adopted by Muslims in order to become good examples for all people. No doubt, acquiring these manners is one of the causes of gaining victory over enemies. The Muslims are prepared to struggle (fight in the cause of Allah) and defend Muslim lands. Consequently, they are more apt to acquire these attributes and adhere to them.

(Part No : 5, Page No: 22)

Thus, they fulfill their role as Muslims in the best manner.

Islam is the way of Allah preached by all Messengers (peace be upon them). Allah (glory be to Him) said,﴿ Truly, the religion with Allâh is Islâm. ﴾Allah (Glorified be He) also says:﴿ And whoever seeks a religion other than Islâm, it will never be accepted of him ﴾Allah (Glorified be He) also says:﴿ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴾ Allah called His way Islam as it involves submission to Allah's commandments and prohibitions, adherence to worship of Allah, and observing His Restrictions.

Islam is literally derived from the word 'aslam' i.e. to submit and yield. It is said, "aslam fulan li fulan i.e. so-and-so submitted to so-and-so." Likewise, it is said, "aslam al-`abd lillah i.e. the servant submitted completely to Allah". Therefore, Islam means the complete submission and obedience to Allah's ordinances, avoiding His Prohibitions, and observing His Restrictions.

It is also called Iman (Faith), for a Muslim does good deeds out of belief in Allah and His Messenger (peace be upon him), not to show off or establish a reputation among people or out of hypocrisy. Rather, the true Muslim submits to Allah, follows His ordinances and observes His Restrictions out of firm faith and deep knowledge. A Muslim knows that Allah is One and has no partners and He is the Lord of the heavens. He knows that Allah is the All-Knowing Supreme Creator. Therefore, he devotes himself to Him and glorifies His Sacred Ordinances out of firm faith in Allah Who is the Lord, the God, the Creator, the All-Provider, and the One Who is rightfully worthy of worship. The Prophet (peace be upon him) stated in an authentic Hadith,﴿ Faith has over seventy branches, the best of which is the declaration that there is no one worthy of worship but Allah, and the humblest of which is removing harmful things from the path. And shyness is a branch of faith. ﴾

Our religion is called Islam, as it is submission to Allah, truthful devotion to Him, humility to Him

(Part No : 5, Page No: 23)

and glorification of Him. It is also called Iman i.e. faith, for it is belief in Divine matters e.g. Allah's Attributes, His Oneness, and that he is the true God Who alone is worthy of worship along with believing in what He has ordained, forbidden, and allowed for His servants. All these meanings are included in the words Islam and faith. Islam is called so owing to what it involves of submission to Allah, abiding by His restrictions, and observing His restrictions. It is called faith, for its truthfulness which results in continual righteous deeds and proper speech.

When when Jibril (Gabriel) asked the Prophet (peace be upon him) about Islam and faith, he replied,﴿ Islam is that you testify that there is no one worthy of worship but Allah and that Muhammad is Allah's Messenger, establish prayer, pay Zakah (the obligatory charity), observe the fast of Ramadan, and perform Hajj (pilgrimage) to the House (Ka`bah) if you are able. ﴾Then, he (peace be upon him) defined faith,﴿ To believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in the Divine Predestination whether good or bad. ﴾He (peace be upon him) mentioned the principles of faith upon which Islam is based and the foundational pillars of Islam which it is established on.

The pillars of Islam are five: The two testimonies of faith, Salah, Zakah, Sawm, and Hajj.

The inherent pillars of Islam are the six foundations of Iman on which Islam is built; to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and Divine Decree whether good or bad. Neither Islam nor Iman can stand apart from each other; both are essential.

It is necessary to have firm Iman that gives rise to submission to Allah and fulfillment of His rights. Likewise, Islam is necessary to certify this Iman by means of practical obedience. Thus, the characteristics of a believer differs from those hypocrites and their evil deeds, for they say with their tongue what is not in their hearts and do things which appear to be good while concealing their ill intentions. Allah (Glorified be He) described them in His Noble Bookin Surah Al-Nisa',﴿ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. ﴾﴿ (They are) swaying between this and that, belonging neither to these nor to those ﴾

(Part No : 5, Page No: 24)

They do not remain on one way. Sometimes, they are with Muslims and other times they are with the

disbelievers. We ask Allah to protect us from that.

Allah mentioned them in the beginning ofSurah of Al-Baqarah:﴾ And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not. ﴿﴾ They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not! ﴿﴾ In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies. ﴿The Ayahs indicate that they speak well and do wrong; thus. their acts do not reflect their hearts. Consequently, they are liars. Some recite the Ayah as follows:﴾ because they used to tell lies. ﴿They apparently admit the outward rites of Islam but inwardly they belie the Prophet and revelation. Thus, Allah mentions that they are lower than the disbelievers in Hellfire. Allah states,﴾ Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. ﴿The Muslims of true faith are indeed believers. They combine submission and humility to Allah; obey Him, and fight in His Cause sincerely in true faith. Thus, they possess truthful tongues, good deeds, and sincere hearts that entertain fear, hope, sincerity, love of Allah, and a longing for His Paradise, while fearing His Punishment (may He be Exalted and Glorified).

Allah referred to the truthful believer in His Statement,﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another ﴿and﴾ The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); ﴿and the Ayah that follows it.

Therefore, we should realize these great attributes and adopt them, especially, devotion to Allah. The testimony of faith enjoins seeking Allah Alone in worship, offering acts of worship exclusively for His Sake with hearts filled with love and devotion, and longing to remember Him. Allah (glory be to Him) states,﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿Allah (Glorified be He) also says:﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴿Allah (Glorified and Exalted be He) also says:﴾ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴿Allah (Glorified be He) also says:﴾ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴿

Indeed, sincerity to Allah is the basis of the word of Tawhid, i.e. there is none worthy of worship except Allah. It rejects the worship of any other along with Allah and approves the worship of Allah Alone. Faith is not valid or acceptable except by sincerity to Allah. Similarly, a Muslim or believer cannot have sound faith except through devoting their worship to Allah and having firm belief in Allah's Messenger (peace be upon him); testifying that he is Allah's Messenger to jinn and mankind. This testimony results in the following of His Shari`ah, being steadfast upon His way, and observing the restrictions that the Prophet (peace be upon him) determined.

Both these

declarations that there is no one has the right to be worshipped but Allah and Muhammad is Allah's Messenger are the basis of faith. A Muslim is required to be truthful in them and must fulfill its duties i.e. verbal and practical commandments and prohibitions. The neglect of any of these reveals deficiency in faith and Tawhid. It is thus evident that these two testimonies enjoin duties to be fulfilled and lay down prohibitions to be avoided. According to the authentic Hadith, the Prophet (peace be upon him) stated,﴾ I have been commanded to fight against people until they testify that no one has the right to be worshipped but Allah. If they say it, then they save their lives and property from me except if there is right (for others in them). ﴿ Abu Bakr (may Allah be pleased with him) raised this Hadith as a proof for fighting those who refused to pay Zakah. He said, "Zakah is a due right by the testimony of faith.)" Accordingly, the Companions (may Allah be pleased with them) obeyed him and fought against those people.

The Ayahof Surah Bara'ah (Surah number 9)explains these rights where Allah states,﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴿The believers, men or women, are those who believe in Allah's Divinity and Oneness, and devote their acts to him in firm belief in his Messenger (peace be upon him). Thus, they are sincere supporters of one another. They love and advise each other to hold fast to truth and patience. They also cooperate in righteousness and piety.

These are the characteristics of believers and their good manners that leave no room for hatred, malice, envy, cheating, betrayal, perjury, lying, injustice, disappointment of their brothers in Islam, or breach of trust. They are truthful brothers in Islam.

Muslims who fulfill these requirements are indeed truthful in their belief and their hearts will be filled with faith and firm love of Allah.

If you find in yourself any inclination to deceive your brother, thus you have weak faith and lack of sincerity to Allah. If perfect faith exists, no deficiency will occur. Indeed, the vices of envy, deception, perjury, and injustice are evident tokens of the deficient faith, lack of sincerity, and weak Islam.

Similarly, all sins are tokens of weak belief. Some sins may lead to the complete loss of faith such as abandoning Salah, which is regarded as major disbelief and apostasy. This holds true even if a person abandons it without denying its obligation, according to the preponderant opinion of the two main views of scholars on this issue. As for those who deny the obligation of Salah, they are regarded as disbelievers according to the unanimous agreement of scholars.

The same is applied to one who denies the obligation of Zakah, fasting of Ramadan, Hajj to the Sacred House, Jihad (fighting against Allah's enemies), or other matters that are taken for granted.

Similarly, if one denies any known forbidden matters such as adultery, wine, undutifulness to parents, usury, and other like things that are taken for granted as being unlawful, this takes one out of the fold Islam. May Allah protect us against this!

It is evident that sins may cause the loss of faith completely. They may take one out of the fold of Islam as illustrated in the aforementioned examples. The scholars of the schools of Fiqh explained this issue in detail in a separate chapter entitled "Chapter on the ruling on the Apostate". It is an important chapter that is worthy of study and due concern.

However, some sins weaken the faith

such as consuming alcoholic beverages, usury, undutifulness to both or one of one's parents, backbiting, tale-bearing, envy, and injustice. If a person commits one of these acts without deeming them lawful, it will cause deficiency in his faith. According to Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) faith increases by acts of obedience and decreases by sins.

The weakness of faith is in accordance to the severity of the sins a person commits.

For example, some may commit the sin of Isbal (lowering garment), shaving the beard, and other prohibited matters. Many Muslims do not pay attention to their clothes or beards. They may shave off their beards or trim them and drag their garments, which are all sinful acts that weaken faith and decrease conviction. The Prophet (peace be upon him) stated in the authentic Hadith,﴾ Trim closely the mustache, let the beard grow, and act against the polytheists. ﴿(Agreed upon by Imams Al-Bukhari and Muslim).The Prophet (may Allah's Peace and Blessings be upon him) also stated,﴾ Trim closely the mustache, and grow beard, and act against the Magi. ﴿(Related by Muslim in his Sahih)The Hadiths that forbid imitating the disbelievers and command to act contrary to them are many.

One should take into consideration that the Prophet (peace be upon him) clarified and called Muslims to every good act and warned them against every evil. He (may peace be upon him) stated,﴾ What is below the ankles of a lower garment is condemned to the Fire (Hell). ﴿(Narrated by Al-Bukhari in his Sahih)The lower garment, trousers, cloaks, and the like should not be worn beneath the anklebones. If one does so, he is liable to the punishment referred to with regard to men. As for women, they must wear their clothes loose and cover their feet as well. Also, men are not permissible to imitate women by trailing their garments or anything else.

It is significant to alert that many people ignore offering Salah though it is the pillar of Islam and the most important religious obligation after the two declarations of faith.

It is necessary to pay great attention to and offer it at the due time with Muslims in Masjids (mosques) for men. One finds that some people perform Salah in houses. They may even offer one Salah and abandon another, although this is a great mistake and an abominable act.

(Part No : 5, Page No: 29)

The Prophet (peace be upon him) said in the authentic Hadith,﴾ The matter that differentiates us from them (the disbelievers and hypocrites) is Salah; if anyone (of us) abandons it, he becomes a disbeliever. ﴿(Narrated by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Isnad (chain of transmitters) on the authority of Buraydah Ibn Al-Husayn (may Allah be pleased with him). Moreover, the Prophet (peace be upon him) said,﴾ What makes one a disbeliever and a polytheist is abandoning Salah. ﴿(Related by Muslim in His Sahih (compilation of authentic Hadiths) on the authority of Jabir (may Allah be pleased with him). The Prophet (peace be upon him) once resolved to set fire to the houses of those who do not offer Salah in congregation and offer it in their houses. He (peace be upon him) said,﴾ I thought of giving orders that the Salah commence and a man leads people in Salah, then I would go with some men having bundles of wood to men who neglect [the congregational] Salah and set fire to their house while they are inside them. ﴿(Agreed upon by Al-Bukhari and Muslim)

This shows the obligation of offering Salah in congregation in Masjids and that whoever refrains from this deserves punishment. The Prophet (peace be upon him) said,﴾ Whoever hears the call (Adhan) and does not come (to the Masjid), then there is no valid Salah for him unless he is legally excused. ﴿(Narrated by Ibn Majah, Al-Daraqutni, and Al-Hakim with an Isnad correspondent to the conditions laid by Muslim for the authentic Hadith.)

Once Ibn `Abbas was asked about the excuse. He said, "It is fear or illness."Moreover, it is reported in the Sahih of Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that﴾ A blind man said, "O Messenger of Allah, I have no one to take me to the Masjid. Then, am I permitted to offer Salah in my house? The Prophet (peace be upon him) asked him, "Do you hear the call to Salah? He said, "Yes." He (the Prophet then) said, "Then, respond to it." ﴿Then, how can a person who fears Allah and hopes for His pleasure allow himself to offer Salah in his house and resemble the hypocrites! Allah said about the hypocrites,﴾ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. ﴿The Prophet (peace be upon him) said concerning them,﴾ The most burdensome prayers for the hypocrites are `Isha' (Night) Prayer and Fajr (Dawn) Prayer. If they knew what (goodness) there is in them, they would have come to them, even if they had to crawl . ﴿(Agreed upon by Imams Al-Bukhari and Muslim).

(Part No : 5, Page No: 30)

`Abdullah Ibn Mas`ud (may Allah be pleased with him) said, "I saw the time when no one stayed away from it (i.e. congregational Salah) except a hypocrite whose hypocrisy is evident. The man (from the Sahabah) would be brought swaying (due to weakness) between two men until he was set up in the row.(Related by Muslim in His Sahih).

Allah (Exalted be He) said,﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴿Allah (Glorified be He) also says:﴾ Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)]. ﴿Allah (Glorified and Exalted be He) says,﴾ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn. ﴿

Indeed, among the most important matters of Salah is Khushu' i.e. offering it with utmost submission, and undertaking it with both heart and soul. A praying person should offer his Salah while he is humble, assured, and submissive to his Lord with his heart attentive and hoping for Allah's Mercy and fearing His Punishment. He or she should not offer it rapidly such as the hypocrites or without submission but should concentrate on Salah till he finishes it bearing in mind that he or she is before Allah hoping for His Mercy and fearing of His punishment. Allah (Glorified be He) said,﴾ Successful indeed are the believers. ﴿﴾ Those who offer their Salât (prayers) with all solemnity and full submissiveness. ﴿Then, He (glory be to Him) mentioned some of the dignified characteristics of the believers and said in the end of them,﴾ And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). ﴿﴾ These are indeed the inheritors ﴿﴾ Who shall inherit the Firdaus (Paradise). They shall dwell therein forever. ﴿Moreover, it is not permissible for a Muslim to imitate the enemies of Allah from the hypocrites concerning leniency

(Part No : 5, Page No: 31)

and sluggishness in offering Salah and performing it without tranquility. It is necessary to take care of Salah and offer it in congregation at its due times in accordance with the Shari`ah of Allah. This was the situation

of the Prophet and His Sahabah (companions) and those who follow them in righteousness and one is required to seek guidance from their acts.

Zakah (obligatory charity) is among the greatest religious obligations and is the third of the Pillars of Islam. Therefore, it is necessary to pay it great attention and give it to those who deserve it.

Likewise, Sawm (fasting) of Ramadan, a Muslim should take due care and observance of this pillar, for it is the fourth pillar of the five pillars of Islam. Sawm should be observed from things that Allah prohibited and performed in accordance with the teachings of Shari`ah so that one's sins are removed by it. The Prophet (peace be upon him) said, Whoever observes Sawm (fasting) during the month of Ramadan out of sincere faith and seeking Allah's reward, his past sins will be forgiven. (Agreed upon by Imams Al-Bukhari and Muslim).

As for Hajj (Pilgrimage), it is obligatory only on those who can afford it. A Muslim should offer Hajj once during their lifetime on condition that they are able to perform it. Allah (Glorified be He) said, And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence) It is among the causes of forgiveness and having admittance to Paradise. The Prophet said, (The performance of) `Umra after `Umrah helps to expiate for the sins committed in between and the reward of Mabrur Hajj (the one accepted by Allah) is nothing except Paradise. The Prophet (peace be upon him) also says, Whoever performs Hajj and does not use obscene language or commits a sin, will return (pure of sin) as on the day their mother gave birth to them. (Agreed upon by Imams Al-Bukhari and Muslim).

Enjoining good and forbidding evil are of the most important obligations after the five pillars of Islam. They are from the characteristics of the believers and their great deeds. Allah (glory be to Him) said, The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât) Allah advanced enjoining good and forbidding

(Part No : 5, Page No: 32)

evil before Salah in this Ayah (Qur'anic Verse) owing to its great position and being in the serious interest of Muslims. This great rank is also assured by the fact that Allah mentioned it prior to belief in His Saying, You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.

Therefore, all the believers should enforce this norm amongst them and recommend one anther to stick to truth and stay patient according to these noble Ayahs and other Ayahs and Hadiths to this effect. Among these Ayahs is Allah's saying, By Al-'Asr (the time). Verily, man is in loss, Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). If a Muslim sees his Muslim brother showing leniency towards Salah or committing some prohibitions, he should advise him gently and kindly. Allah (Glorified and Exalted be He) says, Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. The Prophet (peace be upon him) said, Verily, Allah is kind and He loves kindness in all the matter. Moreover, the Prophet (peace be upon him) said, Stick to kindness; it is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. If you find your brother sluggish towards offering Salah in congregation, you are required to advise him mildly using wisdom. If he appears to be ill-natured with his brothers, you should advise him to behave modestly with his brothers and be good with them. Indeed, this applies to all bad deeds; if one sees his Muslim brother undutiful to one of or both his parents, relatives, wife, or family, he should advise him gently, wisely, and kindly saying, "O brother, fear Allah! The best person is he who proves good to his own family. It should be explained to him that advising, honoring, and keeping apart all harm and offenses from one's family are obligatory. A Muslim has to direct them wisely to what is right and forbid them from what is wrong.

(Part No : 5, Page No: 33)

Allah (may he be Exalted) said, O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones Addressing His Prophet (peace be upon him), Allah (Glorified be He) said, And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)].

Therefore, enjoining good and forbidding evil is among the most important duties and obligations of men and women alike, as indicated by the Book of Allah and Sunnah of the Messenger of Allah. Allah (Exalted be He) said, The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) The Prophet (peace be upon him) said, Whoever among you sees something abominable should rectify it with his hand; and if he is not able enough to do so, then he should do it with his tongue; and if he is not able enough to do so, (even) then he should (abhor it) from his heart, and that is the least of Faith. (Related by Muslim in His Sahih).This is the way of enforcing this obligation among believers, men and women.

If Muslims neglect the norms of enjoining good and forbidding evil, the bad deeds will spread among them and it is feared that general punishments may befall them. The Prophet (peace be upon him said, If people see wrongdoing committed and do not change it, Allah is about to punish them all. (Related by Imam Ahmad with an

authentic Isnad on the authority of Abu Bakr Al-Siddiq (may Allah be pleased with him). Allah says in his Glorious Book concerning the children of Israel ﴾ Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and `Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. ﴿﴾ They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. ﴿It is related that the Prophet (peace be upon him) said when reciting this Ayah,﴾ Never, by Him in Whose Hand my soul is, you either enjoin good, forbid evil, and prevent the fool from his wrongdoings, (in another narration

(Part No : 5, Page No: 34)

the wrongdoer) and direct him towards goodness in a right way or Allah will certainly befall you with troubles and then curse you as He cursed them (the Jews and the Christians). ﴿(Related by Abu Dawud)May Allah protect us from every evil and trouble. No doubt this matter is greatly important. It is worthy of Muslims great attention. This is because enjoining good and forbidding evil are among the causes of setting aright both the laypeople and the prominent people.

Allah (Glorified be He) said,﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿Allah illustrates that these fourth characteristics distinguish the believers whom Allah will save from His torment in this worldly life and in the Hereafter. Allah ruled that those other than them are losers. He affirmed that by swearing, saying:﴾ By Al-`Asr (the time). ﴿Indeed, Allah (glory be to Him) is the most truthful. He is not in need of taking an oath but He did to assure the matter and to warn against causes of loss. "Al-`Asr" refers to the time i.e. the day and night, for they are the times during which people fulfill their deeds. He (Exalted be He) is free to swear by whatever He likes from His Creatures. In other positions, for example, Allah swears by the heaven, Al-Tariq (the night-comer, i.e. the bright star), the heaven, holding the big stars, the sun and its brightness; the Glorious Morning Light, the Fig, and things other than these. Allah (Exalted be He) swears by what He wills of His creatures that indicate His Greatness and Exaltedness and that He is worthy of worship (may He be Exalted and Glorified). People are not allowed to swear but by Allah (glory be to Him). The Prophet (peace be upon him) said,﴾ Whoever is going to take an oath, let him swear by Allah or remains silent. ﴿And He (Peace and Blessings of Allah be upon him) said,﴾ Whoever swears by anyone other than Allah commits an act of Shirk. ﴿Accordingly, no one is allowed to swear except by Allah (may He Exalted and Glorified).

It is not permissible to swear by anyone other than Allah, be it a Prophet, a pious person, an angel, honesty, etc. One is only permitted to swear by Allah (glory be to Him) whereas Allah is free to swear by whatever He likes for He is the Most-Just and the Most-Fair Who owns everything.

(Part No : 5, Page No: 35)

He has full power over His creations. This indicates His Greatness and His Worthiness of worship apart from anyone other than Him.

Taking an affirmative oath by TIME that all people are in loss and liable to grievous ends﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿Those are the winners and the happiest people. O brothers, we should acquire these truthful characteristics of believers and recommend one another to observe patience until we love them sincerely and believe in them.

It is known that faith should be in both words and deeds. It increases by obedience and decreases by evil deeds. Ahl-ul-Sunnah (those adhering to the Sunnah) may also say that Iman (faith) is in words, deeds, and belief and it increases by obedience and decreases by sins. Both sayings are correct, for faith is the belief of the heart, the saying of the tongue, and the work of the body. Some acts such as Jihad (fighting in the cause of Allah), Salah, Zakah, Sawm, Hajj and other good deeds are among the branches of faith that faith is dependent on them i.e. if they increase, faith increases and vice versa. This is the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), the Sahabah, and those who followed them in righteousness.

The testimony of faith i.e. there is no deity but Allah and Muhammad is the Messenger of Allah, Salah, Zakah, Sawm, Hajj, Jihad, and other prescribed acts are also among the branches of faith. The more these good deeds increase, the better Iman a servant has and vice versa. The Prophet (peace be upon him) said,﴾ Faith has more than seventy branches, the most premier of which is the declaration that there is no one worthy of worship but Allah, and the humblest of which is removing harmful things from the path, and shyness is one of the branches of faith. ﴿(Agreed upon by Imams Al-Bukhari and Muslim).

Verily, people may not win success or salvation in the worldly life or the hereafter

(Part No : 5, Page No: 36)

except by these four things: (1) True faith. (2) Righteous deeds, which despite its inclusion in faith, are mentioned for more confirmation and elaboration. The righteous deeds are the consequence of faith, indeed. (3) Recommending one another to the truth. (4) Recommending one another to patience. Allah points them out owing to their great importance and the need of Muslims to them. Indeed, the true winners are those who have sincere and firm belief in Allah (glory be to Him) and His Messenger (peace be upon him) and believe that their Lord is the True One and believe in His Messenger Muhammad (peace be upon him) and all Messengers (peace and blessings be upon them), Allah's Books, His Angels, the last Day, the Divine preordainment, and all that Allah and His Messenger conveyed.

Whoever fulfills these things is the successful and the true winner. As for the third characteristic, namely, recommending one another to the truth, it is among the righteous deeds and the branches of faith but Allah referred to it because of its great importance. This characteristic includes mutual advice, cooperation in good, Da`wah (the call to Allah), enjoining good, and forbidding evil. The Prophet peace be upon him) said,﴾ Religion is based on giving advice. Upon this we said, "For whom?" He (peace be upon him) replied, "For Allah, His Book, His Messenger, and for the leaders and the general Muslims." ﴿

Then, Allah mentioned the fourth characteristic, namely, recommending one another to patience owing to the dire need to it. These are the characteristics of the happiest people and the true winners, men or women, who have sincere and firm belief in Allah and the Last Day, seek Allah only through their deeds, profess His Oneness, believe in Him, in what he mentioned in His Book and His Messenger (peace be upon him) and what he informed of and they ratify their belief by righteous deeds.

Those people offer Salah, pay Zakah, observe Sawm, perform Hajj, strive in doing good deeds, enjoin good, forbid evil and other acts of faith including the third characteristic, namely recommending good and forbidding evil. Allah referred to this act owing to its great importance so that people may observe it and advise one another, enjoin good, forbid evil, and cooperate in righteousness and piety calling to Allah and guiding people to Him. As for the fourth characteristic, namely

(Part No : 5, Page No: 37)

recommending one another to patience, Allah mentioned it owing to its great importance and the need to it. One cannot fulfill this matter except by the Help of Allah and patience.

Therefore, the believers should be patient in fulfilling the truth and refraining from falsehood and seeking Allah's assistance in this. If they do so, they will gain great reward, the praised consequence, and success in this worldly life and in the hereafter. Allah (glory be to Him) said to His Prophet (peace be upon him),﴿ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴾And He (Glorified be He) said,﴿ O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful. ﴾There are many Ayahs which assure this meaning.

Indeed, people are in bad need of supplicating to Allah and asking Him for guidance. He is the One who guides to what is right and grants success. Whom He guides is the rightly guided and whom He lets go astray has no one to guide him. Indeed, there is no might nor strength save in Allah, the Most High, the Most Great.

The believer, man or woman, should supplicate to Allah and ask Him for guidance and success. They should work truthfully and sincerely recommending one another to the truth and patience. Allah (glory be to Him) said,﴿ And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). ﴾Allah (Glorified be He) also:﴿ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. ﴾A believer should humbly and submissively ask Allah to help him fulfill His obligations due to Him or to His servants.

(Part No : 5, Page No: 38)

Faith, as mentioned, is more than seventy branches. The most premier of which is the declaration that no one has the right to worshipped except Allah whereas the simplest of which is to remove harmful things, such as a stone, a thorn, and the like from roads. Shyness is among the branches of faith, for it is a noble mannerism dwelling the heart that holds a person back from low morals and evil deeds and encourages him to high moral standards and the best of deeds. The Prophet (peace be upon him) said,﴿ Shyness brings forth nothing but goodness. ﴾In another narration,﴿ Shyness is a virtue through and through. ﴾(both of these narrations are related by Muslim in his Sahih).The praised shyness does not call for neglecting the religious commandments or weaken religious zeal and extension of advice to believers. If shyness calls to that, it will not be shyness but weakness and cowardliness that does not befit a believer.

I invoke Allah (may He be Exalted and Glorified) by His Most Beautiful Names and Attributes to grant us all useful knowledge and righteous deeds and to help us and you comprehend His Religion and adhere to it. We ask Him to make us and you of those who hasten to His Pleasure, adhere to His orders, love one another for His Sake, and recommend one another to the truth and patience. Also, I supplicate to Him to set right the affairs of all Muslims and set right the conditions of Muslims everywhere, grant them the comprehension of the religion, let the best among them be their rulers, and protect them from the wrongdoers. May Allah grant our government success in every goodness and help it do it; set right its retinue; grant it success in all actions, statements, and conduct! May Allah benefit the country and people with it and increase its supporters in goodness! I ask him to bless this institution and benefit the Ummah with it. He is the Most Generous. May Allah's Peace and Blessings be upon His servant and Messenger Muhammad and upon his Household, Companions, and those who followed them in righteousness!

(Part No : 5, Page No: 39)

Questions and Answers on the lecture of Muslims Work

Q 1: Some employees and workers do not do the work entrusted to them with the required enthusiasm to the extent that some of them may spend a year or more while not advising others about what is good or forbidding of what is evil. Some of them may even come to work late under the pretext of having permission from the manager and therefore they do not see any harm for doing so. Are such persons with the aforementioned characteristics religiously blameworthy? Please give us Fatwa in this regard. May Allah reward you best!

A: First, a Muslim, man and woman, should convey Islamic teachings to others. This is indicated by Allah's Messenger (peace be upon him) who said, ❨ "May Allah brighten (the face of) a person who hears my words, comprehends them, and then conveys them as he/she has heard them." ❩ **And he (peace be upon him) said:** ❨ Convey (my teachings) to the people even if it were a single Ayah (Qur'anic Verse). ❩ **Whenever the Prophet (peace be upon him) delivered a sermon to people and reminded them of matters of religion and the Hereafter, he would say,** ❨ Those who are present should convey it (this information) to those who are absent, as the informed one might comprehend it (what I have said) better than the one who heard it (the information). ❩ **I advise you all to convey what you heard from the Islamic teachings through deep insight and confirmation. Everyone who knows a piece of information and memorizes it should convey it to their families, Muslim brothers and companions if they see a benefit in doing so. They should also verify the words they convey and not relate the information that they do not know well so as to be among those who advise each other to truth and those who call to good.**

In terms of employees who do not do their work well and do not give advice to others, you have heard that among the qualities of faith are rendering back and fulfilling trusts. Allah (may He be Exalted and Glorified) says: ❨ Verily, Allâh commands that you should render back the trusts to those to whom they are due ❩ **Indeed, rendering back trusts is among the greatest qualities of faith and breach of trust is among the greatest qualities of hypocrisy. Allah (Exalted be He) says describing the believers:** ❨ Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; ❩ **Allah (Glorified be He) also says:** ❨ O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you). ❩

(Part No : 5, Page No: 40)

According to this, an employee should be committed to his trust and fulfill it with truthfulness, sincerity and caring and be punctual so as to absolve himself of the trust, make his gain useful, please his Lord and be sincere towards his country, company, or employer. Indeed, this is required from an employee. An employee should fear Allah (Exalted be He) and fulfill his trust with the utmost skillfulness and sincerity hoping for Allah's Reward and fearing His Punishment in accordance with Allah's Saying: ❨ Verily, Allâh commands that you should render back the trusts to those to whom they are due ❩

Among the characteristics of the hypocrites is breaching a trust. The Prophet (peace be upon him) said: ❨ Three are the signs of a hypocrite: when he speaks, he tells a lie; when he makes a promise, he acts treacherously; and when he is trusted, he betrays. ❩ **(Agreed upon by Al-Bukhari and Muslim).Therefore, it is not permissible for a Muslim to imitate the hypocrites but they should not have these qualities, and should keep the trust, do their work with utmost accuracy and be punctual even if their manager neglects this matter and does not command them to fulfill their working duties. Good Muslim workers should strive to be the best in carrying out their work and recommending others to fulfill the trust they are charged with in order to be a good example for other workers.**

Q 2: What is the ruling on intermingling and mixing with female servants who work in many Muslim houses nowadays? Is it permissible to employ a non-Muslim female servant ?

A: Having female servants involves great danger and much trouble. This is because it is impermissible for a Muslim man to stay alone with a non-Mahram (not a spouse or an unmarriageable relative) whether she is a servant, a sister-in-law, a paternal or maternal uncle's wife, a female neighbor or any other non-Mahram woman.

The Prophet (peace be upon him) says: (If man stays in seclusion with a woman (not a spouse or unmarriageable relative),

(Part No : 5, Page No: 41)

Satan is to be their third (companion).)Therefore, it is impermissible for a man to stay in seclusion with a non-Mahram woman whether she is a servant or any other woman. It is impermissible for him to import Kuffar (disbelievers) servants, workers, or maids for employment to the Peninsula.

Only Muslim men and women should be brought, since the Messenger (peace be upon him) ordained to expel the Kuffar from this area before his death. He also ordered that only Islam should remain there, for it is the fort and origin of Islam, thus, it is impermissible to bring the Kuffar to it. However, despite the vast area of the Arabian Peninsula, it is impermissible to bring Kuffar to it. Any reasonable person should not be misled by people who tend to bring the Kuffar, for the majority of people do not abide by the rulings of Shari`ah as Allah (Glorified be He) says:(And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie.)On the other hand, this is permissible if there is a necessity for this, such as the Muslims need for doctors or workers, if the ruler sees it is necessary to temporarily bring them for the interest of all Muslims, as what happened when the Prophet (peace be upon him) used the Jews in Khaybar for one of the Muslims' needs, then they were expelled by `Umar (may Allah be pleased with him) when there was no further need for them.

The same is true if they come - without having residence - to benefit Muslims, such as those who come for a fixed duration to sell commodities. To sup up, it is impermissible to employ non-Muslims except in urgent cases which are seen to be so by the ruler.

Q 3: Some Muslims travel to non-Muslim countries with the aim of study or some other reason. So, is it permissible for the one who travels to such countries to get married to a woman while having the intention of divorce? What is the difference between this and Mut`ah Marriage? I hope that you will clarify this for me. May Allah grant you success!

A: Getting married to a woman in a non-Muslim country involves a great harm and grave danger. Moreover, traveling to these countries is only allowed under certain conditions for it exposes one to disbelief in Allah (Exalted be He) and

(Part No : 5, Page No: 42)

other wrong deeds such as consuming intoxicants, adultery and other evils. Therefore, scholars stated that it prohibited to travel to non-Muslim countries. The Prophet (peace be upon him) said, (I am not responsible for any Muslim who stays among polytheists.) **Staying in non-Muslim countries is extremely dangerous whether it is with the aim of tourism, study, or trade. The students in secondary, intermediate, or university stages who travel to foreign countries to study are particularly in great danger. The country should provide useful study for them inside it and would not allow them to travel to non-Muslim countries to study because of the great dangers this entails.**

Indeed, a great evil has resulted from this including apostasy, indulgence in evil deeds, consuming intoxicants, and the most dangerous thing, namely, abandoning Salah (Prayer) except those whom Allah (Exalted be He) has protected with His Mercy who are few. Accordingly, it is obligatory to prevent people from traveling to these places except righteous people who are known for their adherence to religion, faith, knowledge and good merits if they are traveling to call to Allah (Exalted be He) or to study special fields which a Muslim country is in need of.

The traveler who meets these requirements should adhere to the straight path so as to offer the mission of calling to Allah (Exalted be He) with deep insight or learn what he was sent for. Indeed, there are certain cases excluded from this ruling such as when there is a necessity to learn certain sciences which neither have qualified people who can teach them or it is not possible to bring scholars to teach them in Muslim coutries. In this case, it is permissible to send a person who is known for his adherence to religion, faith, knowledge and good merits as we mentioned previously.

There is a difference of opinion about getting married while having the intention to divorce; some scholars consider it reprehensible such as Al-Awza`iy **(may Allah confer mercy upon him) and a group of scholars who said that it resembles Mut`ah marriage (temporary marriage for a stipulated period). According to them, it is not allowable to marry a woman while having the intention to divorce. However, the majority of the scholars - as** Al-Muwaffaq ibn Qudamah **(may Allah confer mercy upon him) states in His book Al-Mughny - hold it is permissible if the man keeps his intention unknown to anyone except his Lord and if there is not a stipulation or condition for the marriage such as to be during the time of study or anything else. If the person fears temptation, he is allowed to get married to a woman even if he has an intention to divorce her when he finishes his mission so long as he does not tell anyone about this and as long as there is not a condition nor the woman or her Waliy (a legally accountable person acting for a woman seeking marriage) is informed about this but he keeps this in himself and thus only known to Allah (Exalted be He).**

The majority of scholars say that there is no harm in this in the light of what was mentioned and this is different from Mut`ah Marriage, for it is a matter between himself and Allah (Exalted be He) and there is no stipulation here.

(Part No : 5, Page No: 43)

Mut`ah Marriage includes confining marriage to a period such as a month, two months, a year, two years, and so on and agreeing on this between the man and the family of the woman or the woman herself. In this case, it is called Mut'ah Marriage and it is prohibited according to the consensus of all Muslim scholars except Al-Rafidah **.**

This kind of marriage was allowed during the first days of Islam, then its ruling was abrogated and it became prohibited till the Day of Judgment as reported in the authentic Hadiths of the Prophet (peace be upon him).

As we pointed out previously, if a person travels to a country to study or for work as an ambassador or for any other reason that allows him to travel to non-Muslim countries, it is permissible for him to conclude a marriage while having the intention to divorce when he returns if he needs to get married because he fears temptation. However, it is better not to have this intention as a precaution and to escape the difference of opinion of the scholars over

this since a husband is not banned from divorce if he sees a benefit in it even if he does not intend divorce upon concluding the marriage.

Q 4: What is your opinion on the magazines that are sold in the market, which contain pictures of attractive Mutabarrijat (women who dress immodestly in violation of the Islamic dress code)? Is it permissible to sell these magazines?

A: It is obligatory that all the magazines and newspapers which contain pictures of women should be discontinued, because this is Fitnah (temptation). Praise be to Allah, the state has agreed to this and the Minister of Information has issued an instruction banning them. It is Wajib (obligatory) upon everyone to cooperate in protecting Muslims against these magazines and newspapers, which spread depravity and uninhibited pictures, whether these pictures are inside them or on their covers. As this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), it is obligatory that the responsible authorities should dispose of them.

The Ministry of Information and the religious authorities are obligated to pursue these magazines and take the necessary measures to put an end to them. May Allah guide and grant them success to do what benefits the country and people, as He is the All-Hearer, the Ever-Near!

Q 5: There is a woman who suffers from a psychological illness. Some people have told her that if someone is suffering from a serious illness, Surah Al-Zalzalah should be read over water, and if the person who is ill drinks it, they will either be cured or die.

She asked someone to recite this for her and she drank the water they recited over. After a period of time, the woman became pregnant, so she drank some of the water and she gave birth to a healthy baby. Then, after weaning him, she became pregnant again. During the ninth month, her illness returned, so she drank some of the water again. However, on the same day, she gave birth to a stillborn baby. After another period of time, she became pregnant once again and her illness returned again, so she drank some of the same water. In the eighth month of her pregnancy, she gave birth to another stillborn baby.

After a further period of time, she became pregnant again and in the seventh month, her illness returned, she drank some of the water, and the following night she gave birth to a living baby daughter. I have heard people say that reading Surah Al-Zalzalah over water and drinking it causes miscarriages, if the water contains black cumin. She did not know about this, so is she to blame for the children who died?

A: First: what some people say that Surah Al-Zalzalah either cures illness or causes death, and that it causes miscarriages has no basis in the Shari‘ah (Islamic law); in fact they are common false superstitions.

Second: The woman in question should not offer Fidyah (ransom) or Kaffarah (expiation), as what she did was not the cause of the deaths.

Q 6:

What parts of her body can a Muslim woman reveal in front of non-Muslim women, such as a Buddhist woman for example? Is it true that she is only permitted to reveal her face?

A: According to the soundest scholarly opinion, a woman can reveal the parts above the navel and below the knee in the presence of other women, whether they are Muslims or not. As for the part between the navel and the knee, this is 'Awrah (private parts of the body that must be covered in public) which a woman should not reveal before other women, regardless of whether the other women are Muslims or non-Muslims, relatives or strangers. This is the same as the 'Awrah of men in front of other men.

Women are allowed to see the chest, head,

(Part No : 5, Page No: 45)

legs, and other similar areas of another woman. The same applies to men, they are allowed to see the chest, legs, and head of another man. As for the opinion of some scholars - that a Muslimah should not reveal any of her body in front of a Kafirah (disbelieving woman) - this is an unlikely opinion according to the sounder of the two scholarly views. At the time of the Prophet (peace be upon him), the Jewish and idolatrous women used to visit the wives of the Prophet (peace be upon him), and it is not reported that they - who were the most pious and best women - veiled themselves in front of them.

Q 7: Before whom should women cover the face?

A: The face should be covered before any marriageable relative, who is a non-Mahram (not a spouse or unmarriageable relative) to a woman. This is according to the most correct opinion of scholars, whether this relative is a paternal or maternal cousin, one of the neighbors, or someone else, for Allah (Exalted be He) says addressing all Muslims during the lifetime of the Messenger of Allah (peace be upon him) and those who succeed them: ﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿

This is equally applied to the Prophet's wives (peace be upon him) and other Mu'min (believing) women as He (Glorified be He) says: ﴾ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. ﴿ **The Jilbab is the garment put on the head and body over the clothes. It is that clothing with which a woman covers her head, face and the whole body. However, what is put on the head only is called khimar. Thus, a woman uses the Jilbab to cover her head, face and all her body over her clothes as previously mentioned. Allah (Glorified and Exalted be He) says:** ﴾ And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers ﴿ **His Saying:** ﴾ except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.) ﴿ **was interpreted by** Ibn Mas`ud **(may Allah be pleased with him)**

(Part No : 5, Page No: 46)

and others as the apparent clothes, while others interpreted it as the face and hands, but the first opinion is the most correct one for it consists with the legal evidences and the two previous Ayahs, some of those who had interpreted it as the face and hands declared that this was before imposing Hijab; since the woman used to reveal her face and hands to men at the beginning of Islam, but after the revelation of the Ayah of Hijab, they were prevented to do so, and it became incumbent upon them to cover their faces and hands in all cases. After that Allah (Glorified be He) declares: ﴾ and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) ﴿ **And Khumur is the plural of Khimar which is used to cover the head and what surrounds it, it is called khimar since it covers what lies underneath it. That is why Khamr (intoxicant) was also called by this name as it covers the minds and changes them.**

Al-Jayb signifies the opening from which the head is released. Thus, if a woman puts a khimar on her face, she will have to cover the Jayb, and anything exposed from the chest, then Allah (Exalted be He) says: ﴾ and not to reveal their adornment except to their husbands ﴿ **till the end of the Ayah, and the adornment here includes the face, head and the rest of the body, therefore a woman should cover this adornment to avoid seducing or being seduced. This is indicated bywhat has been authentically proven in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of** `Aishah **(may Allah be pleased with her) that she said: When I heard the voice of** Safwan ibn Mu`attal **I put a khimar on my face, and he has seen me before Hijab, thus it became known afterwards that women are commanded to cover their face, and that it is of the veil meant in the noble Ayah, in which Allah (Glorified and Exalted be He) says:** ﴾ And when you ask (his wives) for anything you want, ask them from behind a screen ﴿.

What was related by Abu-Dawudon the authority of `Aishah **(may Allah be pleased with her) that the Prophet (peace be upon him) said about** Asma' ﴾ When a woman reaches the age of puberty, nothing should be seen of her but this and that; and he pointed to the face and hands, ﴿ **it is a Da`if (weak) Hadith that can not be taken as proof for several defects, among which is**

the interruption of the Sanad (chain of narrators) between `Aishah **and the one who reports from her. Another thing is that some of the narrators of the Hadith are weak narrators such as:** Sa`id Ibn Bashir. **In addition to the Tadlis (misrepresentation resulting from a Hadith narrator who provides misleading information about his shaykh or the chain of narration) of** Qatadah **(may Allah be merciful to him) who used the form "`An" (meaning "from"), it also contradicts the legal evidence derived from the Ayahs and Hadiths indicating the obligation on the woman to cover her face, hands, and whole body. Moreover, if this Hadith is Sahih, it should be considered as having been revealed before the Ayah of Hijab with respect to combining the evidence. Allah is the One Who grants success and guides to the right path.**

(Part No : 5, Page No: 47)

Q 8: What is the ruling on what was declared in a conference held in the United States where among its recommendations was a warning against some products that contain pork? These products include soap, toothpaste, cheese, etc. Please advise us with regard to these products.

A: Many questions about this conference and these products were referred to us and to the authorities concerned in the Kingdom of Saudi Arabia. I replied that nothing has reached us here. Since we do not have any proof that contradicts the response of the authorities to those who claim that some imported products contain pork or its fats, the original ruling is that it is permissible until proven otherwise. Allah (Glorified and Exalted be He) states,﴾ O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship. ﴿May Allah grant us success!

Explanation of the Saying of Allah:❨ It is only those who have knowledge among His slaves that fear Allâh. ❩

(Part No : 5, Page No: 48)

Q: Please provide the (explanation/exegesis) of the Saying of Allah (the meanings of which are translated as), ❨ It is only those who have knowledge among His slaves that fear Allâh. ❩

A: This lofty Ayah indicates that those who possess knowledge about Allah, His Din (Religion), His Glorious Book, and the Sunnah (whatever is reported from the Prophet) of His Prophet have the most perfect fear of Allah (Glorified be He) among mankind. Thus, the Ayah means that those who have complete fear of Allah are those who know their Lord through His Names and Attributes and His Great Right and they are aware of His Sharī'ah (Divine Law) and believe in the blessings stored for those who fear Him and the punishment stored for those who forsake and disobey Him. Hence, because of their profound knowledge about Allah, they are the most fearful and reverential towards Allah; and at the head of them are the prophets and messengers (peace be upon them) and then their succeeding scholars who possess knowledge about Allah and His Din but their fear is in varying degrees. However, the Ayah does not mean that no one fears Allah except the scholars (those who possess knowledge). All Muslims and believers, male and female, fear Allah, but their fear is in varying degrees and not of the same grade. Therefore, the more the believer possesses knowledge about Allah and comprehends His Din, the greater is their fear of Allah. If their knowledge is less, so is their understanding and awareness of Allah and His Din and subsequently their fear of Allah. Thus, people are of varying degrees in this matter and so are the scholars as already stated. The more there is knowledge about Din, the greater there is fear of Allah and the less there is knowledge about Din, the less there is fear of Allah. That is why Allah (Glorified and Exalted be He) says:❨ Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad صلى الله عليه وسلم) including all obligations ordered by Islâm] and do righteous good deeds, they are the best of creatures. ❩❨ Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord. ❩Allah (Exalted be He) also says:❨ Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). ❩

(Part No : 5, Page No: 49)

There are many Ayahs conveying this meaning. May Allah grant us success!

Explanation of Allah's Saying: ﴿ Verily, the hypocrites will be in the lowest depth (grade) of the Fire ﴾

Q: Allah (Exalted be He) says in His Noble Book (what means): ﴿ Verily, the hypocrites will be in the lowest depth (grade) of the Fire ﴾ **What is meant by hypocrisy and hypocrites in this Ayah (Qur'anic verse)? Please clarify their meaning.**

A: the hypocrites are those who make a false pretense of Islam, when they are professing otherwise. They claim to be Muslims, although deep down they disbelieve in Allah and belie the Messenger (peace be upon him). These are the hypocrites who are so called because they show Islam, while hiding Kufr (disbelief). Allah (Glorified and Exalted be He) says:﴿ And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not. ﴾﴿ They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not! ﴾﴿ In their hearts is a disease (of doubt and hypocrisy) ﴾(namely doubt and suspicion)﴿ and Allâh has increased their disease. A painful torment is theirs because they used to tell lies. ﴾This theme is continued in the Ayahs following themin Surah Al-Baqarah.

These are the hypocrites who disbelieve in Allah and belie His Messengers (peace be upon them). Allah (Glorified and Exalted be He) says:﴿ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. ﴾﴿ (They are) swaying between this and that, belonging neither to these nor to those ﴾

(Part No : 5, Page No: 50)

This means that they vacillate between the Kafirs (disbelievers) and the Muslims; at times they support the Kafirs when they prevail and achieve victory and at other times they support the believers when they prevail and achieve victory. They are not steadfast; their Din (religion) is not constant, and their Iman (Faith) is not solid. They waver between the state of Kufr and the state of Iman, and between the Kafirs and the Muslims. Allah (Exalted be He) has disclosed their Kufr in His Saying:﴿ And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, and that they offer not contributions but unwillingly. ﴾﴿ So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. ﴾These are the hypocrites. We ask Allah to grant us safety and protection.

Confirming the Hand and Power of Allah

(Part No : 5, Page No: 51)

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to the honorable brother, Shaykh A.A.M. may Allah grant you success, Amen!**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have read what you mentioned in the attached letter regarding the saying of Al-Hafizh Ibn Hajar **on what was said by** `Abdullah ibn Mas`ud: **"By Him in Whose Hand my soul is...", that the meaning of "the Hand" is Allah's Power and understood it. However, there is no doubt that this is incorrect and disagrees with the beliefs of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). The correct opinion is that all the Hadiths and Athars (narrations from the Companions) reported in this regard confirm that Allah has a Hand and has Power. In fact, they show that everything is in His Hand (Glorified be He) and that He has Absolute Power. They also show that Allah (may He be Praised) has a Hand in a manner befitting Him, without likening any of His Attributes to His Creatures. This is supported by the following Ayah (Qur'anic verse) inSurah Al-Ma'idah:**(Nay, both His Hands are widely outstretched.)**And the following Ayah inSurah Sad:**(What prevents you from prostrating yourself to one whom I have created with Both My Hands.)**The Prophet (peace be upon him) also said:**(Allah stretches His Hand out in the night, so those who committed sins during the day may repent; and He stretches His Hand out in the day, so those who committed sins during night may repent.)**The Prophet (peace be upon him) also said,**(Allah (may He be Glorified and Exalted) will fold the heavens on the Day of Resurrection then take them in His Right Hand and say, 'I am the King! Where are the tyrants! Where are the arrogant ones!' Then He will fold the earths in His Left Hand and say, 'I am the King! Where are the tyrants! Where are the arrogant ones!')**There are many Ayahs and Hadith conveying this meaning.**

Q 2:

Regarding the question about what Al-Hafizh said in reply to those who said that the letter "لا" (La) in Allah's Saying, " لا أقسم " (La Uqsim [literally: I swear not]) is superfluous, as it is only added during speech, and the response given that the whole Qur'an is one continuous speech.

(Part No : 5, Page No: 52)

A: Saying that the whole Qur'an is Allah's Speech, all of it is reverend and glorified, and all of it explains itself and proves itself is unobjectionable, but this is not the correct answer. The correct answer that must be given is that it (لا) is not superfluous when the meaning is clarified, even if it comes at the beginning of the sentence, as in the Saying of Allah (Exalted be He)at the end of Surah Al-Hadid:(لِئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ [(meanings of which are translated as:) So that the people of the Scripture (Jews and Christians) may know) **And His Saying inSurah Al-An`am:**(قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا [(meanings of which are translated as:) Say (O Muhammad): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him])**In addition to other similar Ayahs. Also, the Saying of Allah (Glorified be He):**(لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ [I swear by the Day of Resurrection].)**And:**(لَا أُقْسِمُ بِهَذَا الْبَلَدِ [I swear by this city (Makkah)])**It is used in these two Ayahs and others similar to them to negate what the Mushriks (those who associate others with Allah in His Divinity or worship) said justifying their attachment to other than Allah and seeking to draw closer to their deities through different forms of `Ibadah (worship), claiming that their deities would intercede for them with Allah. After that it is used by Allah (Glorified be He) to confirm His Oath by the Day of Resurrection and by the self-reproaching soul in the first Surah, and by the Secure City and what follows it in the second Surah, and through what He mentions later in the two Surahs. Therefore, it could be said that the letter: "لا" (La) is used in them as an opening word that is not intended to deny or negate anything. It is like the other separated letters at the beginning of Surahs, such as: "ألم" (Alif Lam Mim), "ألر" (Alif Lam Ra), "حم" (Ha Mim) and the like. This was the intended meaning of what was stated by Imam** Ibn Jarir **and Al-Hafizh** Ibn Kathir.

3. As for what was reported by Al-Hafizh `Umar ibn Shabbah **in: "The History of** Madinah", **from what** `Umar **(may Allah be pleased with him) had said, that he noticed on** `Abdullah ibn `Umar **a smell of wine.**

The truth was that it was `Ubaydullah **and not the well-known** `Abdullah, **but his name was misspelled, as was proven by**

(Part No : 5, Page No: 53)

other narrations that showed that he was `Ubaydullah Al-Musaghar (i.e., the name in the diminutive form) **who was a Tabi`y (Follower, the generation after the Companions of the Prophet) and not a Sahaby**

(Companion of the Prophet) - may Allah forgive everyone!

As-salamu 'alaykum warahmatullah wabarakatuh!

Affirmation of the act of coming and descent for Allah (Glorified and Exalted be He)

(Part No : 5, Page No: 54)

This message is from `Abdul-`Aziz ibn `Abdullah ibn Baz **to the honorable brother, His Eminence Shaykh S. K. May Allah guide him to what pleases Him. Amen!**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your letter in which you mention that while you were verifying a book entitled, "Fada'il Al-Awqat" (Times of Particular Merit [for worship]) by Al-Baihaqi, **you read the following passage: "I heard** Abu `Abdullah Al-Hafiz **saying that he heard** Abu Muhammad Ahmad ibn `Abdullah Al-Mizzy **saying: 'The Hadith of the descending of Allah was authentically reported from the Messenger of Allah (peace be upon him) through various authentic chain of narrations. There are also corroborating texts that confirm the descending of Allah, such as His statement,** ﴿ And your Lord comes with the angels in rows. ﴾**Nevertheless, the two attributes of coming and descending in the sense of movement and transition from a position to another are negated of Allah; rather they are two of Allah's Attributes without Tashbih (comparison). May He be Glorified above whatever is said by Mu`atilah (Those who deny Allah's Attributes) and Mushabihah (Those who liken Allah's Attributes to those of His creation).'"**

Undoubtedly, this claim is Batil (false) and contradicts the opinion adopted by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Allah (Glorified be He) has affirmed for Himself the attribute of coming. The Messenger of Allah (peace be upon him) informed of His descending, but neither Allah (Glorified be He) nor His Messenger (peace be upon him) informed us of the manner of the descending or the coming. Therefore, we should stop at what the righteous Salaf (righteous predecessors, may Allah be pleased with them) did, for they did not go beyond what is mentioned in texts.

We should follow their path and adhere to their doctrine in confirming the Attributes which are stated in the Noble Qur'an and the authentic Sunnah without Takyif (describing how an Attribute is). This together with the belief that Allah is unique, having no match, peer or equal (Glorified be He). Allah (Glorified and Exalted be He) states, ﴿ "And there is none co-equal or comparable unto Him." ﴾

(Part No : 5, Page No: 55)

﴿ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). ﴾**and**﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾**It is known that negating the act of movement and transition involves describing how Allah's Attributes are without knowledge. We are prohibited from going into this subject as we do not know the manner of His Attributes (Glorified be He). This is because neither Allah (Glorified and Exalted be He) nor His Prophet (peace be upon him) informed us of their manner.**

May Allah guide you and us to useful knowledge and enable us to work accordingly! May He help us remain steadfast in adhering to the Truth and protect us from delusive temptation. He is All-Hearing!

As-salamu `alaykum warahmatullah wabarakatuh!

Ruling on commemorating the life of the Messenger on the occasion of Mawlid

(Part No : 5, Page No: 56)

Is it lawful for Muslims to hold celebrations in Masjids (mosques) to remind themselves of the Sirah (biography) of the Prophet (peace be upon him) on the twelfth night of Rabi‘ Al-Awwal on the occasion of the Mawlid (the Prophet’s birthday), without taking a holiday on that day, as is done on ‘Eid (the feasts)? We differ over this; some say that it is a good Bid‘ah (innovation in religion) and others says it is not a good Bid‘ah.

A: It is neither permissible for Muslims to celebrate Mawlid on the twelfth night of Rabi‘ Al-Awwal or at any other time, nor may they celebrate the birth of anyone else. This is because celebrating birthdays is a new Bid‘ah, as the Prophet (peace be upon him) did not celebrate his birthday during his lifetime, and he was the one who conveyed the Din (religion of Islam) and the Shari‘ah (Islamic law) from His Lord (may He be Praised and Exalted). He did not order that it be celebrated. He did not do this and neither did the Rightly-Guided Caliphs, the Sahabah (Companions of the Prophet), nor the Tabi‘un (Followers, the generation after the Companions of the Prophet), and they were the best and favored generations of Islam. This act is Bid‘ah. The Prophet (peace be upon him) said, “Anyone who introduces something into this matter of ours (Islam) that is not part of it, will have it rejected.” **(Agreed upon by Imams Al-Bukhari and Muslim)There is also a narration by Muslim, classed as a Hadith Mu‘allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) by Al-Bukhari, which he confirmed:** “Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.”

Indeed, celebrating birthdays is not authenticated by the Prophet (peace be upon him); it is an innovated act that people introduced to the Din (religion of Islam) in the later centuries, and therefore it is to be rejected. The Prophet (peace be upon him) used to say in the Friday Khutbah (Sermon): “Ama ba‘d (to proceed): The best of all matters is the Book of Allah, the best of guidance is the guidance of Muhammad (peace be upon him), the most evil of all matters are those which are newly-invented (in religion), and every Bid‘ah is a Dalalah (deviation from the right).” **(Related by Muslim in his "Sahih [compilation of authentic Hadith]" and by Al-Nasa’y with a good Isnad (chain of transmitters), who added** “...and every Dalalah is in the Fire.”

Rather than celebrating the birth of the Prophet (peace be upon him) it is better to teach his Sirah and the history of his life during the Jahiliyyah (the pre-Islamic time of ignorance) and Islam in the schools, Masjids, and other places. And explain about the events related to his birth and death, without needing to hold celebrations that have not been permitted by Allah or His Messenger (peace be upon him) nor substantiated by a Shar‘y (Islamic legal) proof.

Allah is the One Whose help is sought. We ask Allah (Exalted be He) to grant all Muslims guidance and success, and help them adhere to the Sunnah and shun Bid‘ah.

Much remembrance of Allah gives tranquility of heart and peace of mind

(Part No : 5 , Page No: 57)

Q: When I was a teenager I used to commit many sins, but I did not abandon the obligations of Islam such as Salah (Prayer). Now, I am repentant to Allah of all sins, but I do not feel the sweetness of Iman (belief) and live in worry and confusion. When I repeat the Shahadah (Testimony of Faith), I feel that it does not reach my heart. I am afraid that Allah has set a seal on my heart (i.e. closed from accepting Allah's Guidance). Please, guide me. May Allah reward you well!

M.A.K Riyadh

A: We advise you to frequently thank Allah for having guided you to Tawbah (repentance to Allah), to do lots of good deeds, to expect good from your Lord, to fill your time with Dhikr (Remembrance of Allah), to recite the Ever-Glorious Qur'an with contemplation, to befriend the righteous and to stay away from bad company. You should be hopeful of receiving good and having a good outcome, and you will feel - In sha'a-Allah (if Allah wills) after doing so - the sweetness of Iman, the delight in saying Shahadah, and the fruits of sincere Tawbah. Allah (Glorified and Exalted be He) says:﴾ verily, in the remembrance of Allâh do hearts find rest. ﴿**and:**﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿**The Prophet (peace be upon him) said:**﴾"Islam wipes out all that has gone before it (previous misdeeds)." ﴿**He (peace be upon him) also said:**﴾"The one who repents from sin is like one who has not sinned." ﴿

A Muslim who frequently makes Dhikr and sincere Tawbah will gain success, peace of mind and ease of conscience and all past misdeeds will be forgiven. May Allah hold you steadfast to guidance and grant you uprightness! He is the best One asked for help.

Obligation of enjoining good and forbidding evil

(Part No : 5, Page No: 58)

All perfect praise be to Allah Alone; peace and blessings of Allah be upon His Messenger, his family, his Companions and those who follow his guidance.

It is one of the fundamental and best acts of worship that Muslims exchange advice, guide to goodness and enjoin one another to truth and patience. A Muslim should warn others against committing violations of Islam and what displeases Allah (may He be exalted) or distances one from His Mercy. I implore Allah (may He be glorified and exalted) to purify our hearts and set aright our deeds and that of the Muslims. I ask Him to confer on us understanding of Islam, make us steadfast on it, support it and make it reign supreme. We invoke Allah to correct the Muslim rulers, guide them to all goodness, guide their retinue and help them do what is in the interest of people and their lands. We ask Allah to endow them with understanding of Islam and enlighten their hearts to rule by His Shari'ah (Divine Law) and be firm on it. Indeed, Allah is the One Who is Capable of doing that.

O Muslims! Enjoying good and forbidding evil is a very important topic worthy of attention, because welfare and salvation of the Ummah (nation based on one creed) lie in it; whereas, neglecting it causes great danger and corruption and disappearance of virtue and the spread of vice. Allah (Glorified and Exalted be He) clarified in the Glorious Qur'an the great status of enjoining good and forbidding evil in Islam to the extent that He mentioned it prior to Iman (faith), which is the very foundation of Islam. For instance, Allah (Exalted be He) says: ﴿ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ﴾

(Part No : 5, Page No: 59)

The secret that we can grasp of this precedence in order is the greatness of this obligation and the major public interests resulting from it. Muslims, particularly at the present time, are in bad need to be active in the obligation of enjoining good and forbidding evil due to the prevalence of sins and forms of Shirk (associating others with Allah in His Divinity or worship) and Bid'ahs (innovations in religion) on earth.

Muslims at the time of the Prophet (peace be upon him), his Sahabah (Companions of the Prophet) and the Salaf (righteous predecessors) respected this obligation and carried it out in the best manner. Certainly, the later generations desperately need this obligation to be fulfilled more than the first ones due to prevalence of ignorance, lack of knowledge and people's negligence of this mandatory matter.

Currently, the matter has become more serious and dangerous since evil, corruption and propagators of falsehood prevail to an unbelievable extent, against the scarcity of callers to goodness in most countries. Therefore, Allah (may He be Praised) ordered and urged Muslims to enjoin good and forbid evil, giving it precedence over Iman in the Ayah (Qur'anic verse) ofAl-'Imarn,which reads: ﴿ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind ﴾**It means that the Ummah of the Prophet Muhammad (peace be upon him) is the best nation in the Sight of Allah. This fact is confirmed by a Sahih (authentic) Hadith in which the Prophet (peace be upon him) said:**﴿ "You are the final of seventy Ummahs, you are the best and most honored among them to Allah." ﴾

The past nations enjoined good and forbade evil as Allah sent His messengers and revealed His Books to fulfill this aim.

The very essence of good is Tawhid (belief in the Oneness of Allah/ monotheism) and pure worshipping of Allah alone; whereas, the very foundation of evil is Shirk and worshipping others besides or instead of Allah.

All the Messengers of Allah were sent to call people to believe in the Oneness of Allah, which is the highest peak of good, and to forbid them from associating others with Allah, which is the worst of evil.

(Part No : 5, Page No: 60)

When the Children of Israel **abandoned this duty, Allah (Glorified and Exalted be He) said about them:**﴿ Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. ﴾**The nature of their disobedience is clearly explained in the following Ayah, which says:**﴿ They used not

to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. ❳**Thus, their refraining from forbidding one another from evil was regarded as their worst disobedience and transgression, as explained in the Ayah saying:**❲ That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. ❳❲ They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. ❳**This is because of the great danger that ensues from neglecting this obligation.**

On the other hand, Allah (Glorified and Exalted be He) praised a party of them in this respect. Allah (may He be Praised) saysin Surah (Qur'anic chapter) Al-'Imran:❲ a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer. ❳❲ They believe in Allâh and the Last Day; they enjoin Al-Ma'rûf (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous. ❳❲ And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are Al-Muttaqûn (the pious - See V.2:2). ❳**This is a group from the People of the Book (Jews and Christians) who did not suffer the fate of those who did not enjoin good or forbid evil. Therefore, Allah (Exalted be He) praised them for that act. In another Ayah in Surah Al-Tawbah, Allah (may He be Praised) mentioned the obligation of enjoining good and forbidding evil before establishing Salah (Prayer) and paying Zakah (obligatory charity). This order shows the great status of this matter.**

Though the act of enjoining good and forbidding evil is a collective obligation, Allah mentioned it before the performance of Salah and the payment of Zakah in the following Ayah which says:❲ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ❳

(Part No : 5, Page No: 61)

The order of enjoining good and forbidding evil comes before the order to perform Salah, which is the main foundation of Islam and its greatest pillar second to the two Shahadahs (Testimonies of Faith). So, why do you think this obligation is mentioned first?

Indeed, this obligation is mentioned first to illustrate the dire need and necessity to fulfill it, because by achieving this duty, the affairs of the Ummah will be set aright. This also helps goodness prevail, virtues appear and vices disappear in the Ummah. It encourages Muslims to cooperate in goodness, advise one another, fight in the Cause of Allah, do all good deeds and keep away from every evil deed. When Muslims stop enjoining good and forbidding evil, devastating disasters befall, evil acts spread, the Ummah disunites and hearts become hardened or dead. Neglect of this obligation causes vice to appear and prevail and virtues to disappear. Moreover, the people's rights will be lost and the advocates of falsehood will dominate. Any land, where the obligation of enjoining good and forbidding evil is absent, will experience the spread of vices and the predominance of evil and corruption. There is neither might nor power except with Allah!

Allah (may He be Praised) stated that those who enjoin good, forbid evil, establish Salah, pay Zakah and obey Allah and His Messenger are the people who deserve mercy. Allah (Exalted be He) says:❲ Allâh will have His Mercy on them. ❳**This shows that man obtains the Mercy of Allah by obeying Him and following His Shari'ah, particularly in the issue pertaining to enjoining good and forbidding evil. Allah's Mercy is not attainable through mere wishes, or a high family background, such as being from** Quraysh **or** Banu Hashim **or whatsoever, or according to one's position, such as being a king, or a president or a minister or any good post. Also, man cannot win Allah's Mercy by money or trade or by a large number of factories one owns or anything of worldly advantages; Mercy of Allah can be attained by obeying Allah and His Messenger**

(Part No : 5, Page No: 62)

and following His Shari'ah.

Enjoining good, forbidding evil, establishing Salah, paying Zakah and obeying Allah and His Messenger in every order constitute the major credits that qualify man to taste the Mercy of Allah. Those who do these acts are the ones who truly hope for Allah's Mercy, and fear and venerate Him. How unjust are those who disobey Allah's Orders and commits His Prohibitions; even if they claim that they fear Allah and hope for His Mercy. The person who truly reveres Allah, fears Him and hopes for His Mercy is the one who carries out His Orders, follows His Shari'ah, fights in His Cause, enjoins good and forbids evil.

Allah (may He be Praised) says inSurah Al-Baqarah:❲ Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. ❳**Allah (may He be Praised) made them worthy of hoping for His Mercy when they believed in Him, strove hard and emigrated out of faith. Allah (Exalted be He) did not say that those who constructed palaces, augmented their trade, had various jobs or enjoyed high family background are the ones who can hope for His Mercy. Instead, Allah (may He be Praised) says:**❲ Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful. ❳

Hence, hope for Allah's Mercy and fear from punishment develops from obeying Allah and His Messenger that includes enjoining good and forbidding evil.

In another Ayah, Allah (may He be Praised) made success exclusive to the Du'ah (callers) to goodness and those who enjoin right-doing and forbid wrong-doing. Allah (Glorified and Exalted be He) says:﴿ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ﴾**Allah (may He be Praised) indicated that people who possess the qualities of calling to goodness, enjoining good and forbidding evil are the successful ones.**

This means that such people are the perfectly successful ones, although other believers are successful to a lesser degree if they leave doing some of these qualities for a Shar'y excuse, the perfectly successful persons are those who call to goodness, enjoin it and practice it as well as forbid evil and avoid it.

However, people who enjoin good and forbid evil for other purposes: such as Riya' (doing good deeds for show), reputation, seeking worldly gains or the like, or refrain from doing good and commit evil - those are the wickedest people for whom will be the worst end.

In the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim),it was narrated on the authority of Usamah ibn Zayd **(may Allah be pleased with him) that the Prophet (peace be upon him) said:**﴿ "A man will be brought on the Day of Resurrection and thrown into the Fire; his intestines will spill forth and he will go around them as a donkey goes around the millstone. The inmates of Hell will gather around him and will say, 'O So and so, what happened to you? Did you not use to enjoin what is good and forbid what is evil?' He will say, 'Yes, but I used to enjoin good and not do it, and I used to forbid evil and do it.'" ﴾

This is the state of those who do not practice what they preach - may Allah save us from that. They will be the first to be thrown into Hell and their evil will be disclosed to all people. The inmates of Hell will watch them and wonder why they are cast into Hell.

Additionally, they will revolve in Hell like a donkey revolves around a millstone and their intestines will then pour forth and be drawn behind them because they used to enjoin good but did not practice it and they used to forbid evil but committed it. Therefore, a Muslim should enjoin good and practice it and forbid wrong and avoid it.

Every Muslim must abide by this great obligation that Allah (Exalted be He) detailed clearly in the Qur'an, encouraged doing and warned against neglecting it and cursed the one who renounced it.

Muslims must respect, practice and abide by this obligation as an act of obedience to Allah (Glorified and Exalted be He) and in compliance to His Orders in order to keep away from His Punishment (Glorified and Exalted be He).

The Sunnah of the Messenger of Allah (peace be upon him) supports this matter and explains it so clearly. In a Sahih Hadith, the Prophet (peace be upon him) said:﴿ "Anyone of you who sees something evil, let them rectify it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (belief)." ﴾**(Related by Imam Muslim in his Sahih [Authentic Hadith Book])**

The Prophet (peace be upon him) clarified the three stages of enjoining good and forbidding evil:

The first stage: forbidding evil with the hand of a capable person by emptying the vats of Khamr (intoxicants), destroying instruments of entertainment, stopping man from inflicting evil or oppression on people. Sultans or other able people in authority can do that. They can oblige people to perform Salah and carry out the orders and obligations enjoined by Allah (Exalted be He).

A believer should play this role with his wife and children by enjoining them to observe the Orders of Allah and forbidding them to commit His Prohibitions with his hand if talking is not effective.

Every man in authority, being an emir, a treasurer, a chief of a tribe or anyone appointed by the Muslim ruler or his people in the absence of the public rulership, may execute this obligation according to his own capacity. If he could not, then, he moves to:

The second stage: enjoining good and forbidding evil with one's tongue, such as saying: O people fear Allah! O brothers perform Salah, pay Zakah, stop doing this evil practice, you better do this instead, avoid Allah's Prohibitions, be dutiful to parents and maintain kinship ties and so on. In this stage, a Muslim enjoins good and forbids evil with one's tongue. The

Muslim admonishes and reminds people, and look into the things which they do so that the wrong can be advised against. However, people should be dealt with in a good and kind way.

The Prophet (peace be upon him) said: "Allah loves kindness in all matters." **He (peace be upon him) said:** "Kindness never exists in a thing without adoring it, and is never taken away from a thing without marring it."

"A group of Jews entered to the Messenger of Allah (peace be upon him) and said, "As-Samu `Alaykum." (May death be upon you) [they said As-Sam instead of As-Salam and "As-Sam" means death]). `Aishah said, "I understood them, and said, `Wa `alaykum as-samu wal-la`nah (and upon you be death and curses).' But the Messenger of Allah (peace be upon him) said, `Wait, O `Aishah, for Allah loves kindness in all matters.' I said, `O Messenger of Allah, did you not hear what they said?' The Messenger of Allah (peace be upon him) said, `I said, `Wa `alaykum (and also upon you).'" **They were** Jews, **but the Prophet (peace be upon him) treated them kindly hoping that they would be guided, follow the truth and respond to the call to faith.**

A Muslim who successfully enjoins good and forbids evil tries their best to be kind and uses kind words when they pass by a non-observant person in a gathering, on the street or anywhere. They should call them kindly and use kind words even if they argued with them over a matter they do not know or haughtily deny, they should argue with them in the best way. Allah (may He be Praised) says: Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. **Allah (may He be Praised) also says:** And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses)

The People of the Book refer to the Jews and Christians, **who are disbelievers; yet, Allah (Exalted be He) says about them:** And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong **It means that those who do wrong among them, transgress or insult, should be encountered with a remedy other than argument in a good way.**

Allah (Exalted be He) says: The recompense for an evil is an evil like thereof **He (may He be Praised) says:** Then whoever transgresses the prohibition against you, you transgress likewise against him.

Arguing should happen in the best way so long as it is a context of learning, calling to goodness and explaining the truth. This is more conducive to good results. Sufyan Al-Thawry **(may Allah be merciful with him) said: "The one enjoining good or forbidding evil must be kind in enjoining good, kind in forbidding evil; just in enjoining good, just in forbidding evil; knowledgeable of the good that they are enjoining and knowledgeable of the evil that they are forbidding."**

This is the import of the instruction of Salaf (righteous predecessors) (may Allah be merciful to them) that a person in this respect should try to adopt kindness along with having knowledge, forbearance and deep insight. Therefore, one should not enjoin or forbid anything except with kindness, being the first to practice what they preached, so that people follow their example.

In Sahih Muslim,it was narrated on the authority of `Abdullah ibn Mas`ud **(may Allah be pleased with him) that the Prophet (peace be upon him) said:** "There is not a prophet whom Allah sent to a nation before me who did not have disciples and companions from his nation, who follow his Sunnah (way) and obey his commands. Then they are followed by later generations who say what they do not do, and do what they are not commanded to do. Anyone who strives against them with his hand is a believer. Anyone who strives against them with his tongue is a believer. Anyone who strives against with his heart is a believer. There is no (degree of) Iman beyond (lower than) this, even to the weight of a mustard seed."

This Hadith conveys the same meaning of the Hadith narrated by Abu Sa`id **that lists the stages of forbidding evil, namely, with one's hand, then, with the tongue, then, with the heart.**

This is the way that should be followed with the generations succeeding the prophets. They should be enjoined to do good, forbidden from doing evil, and taught the Laws of Allah and be striven with to fulfill that by the hand, then, by then tongue, then, by the heart.

This is also the way with the Ummah of the Prophet Muhammad (peace be upon him); its scholars, rulers, chiefs and jurists must commit themselves to look after the people through calling them to Allah, enjoining good, forbidding evil, teaching the ignorant, guiding the stray, implementing Hudud (ordained punishments for violating Allah's Law) and Shari'ah-based T a'zir (discretionary punishment) till people follow the right path and adhere to the truth. They should carry out the Hudud and prevent people from committing what Allah (Exalted be He) prohibited so that no one oppresses the other or violates the Prohibitions of Allah's Law.

The Rightly-Guided Caliph `Uthman ibn `Affan **(may Allah be pleased with him) is authentically reported to have said: "Allah curbs through the ruler what He does not curb through the Qur'an." This was also narrated on the authority of** `Umar **(may Allah be pleased with him).**

The meaning of this report is correct. Many people do not heed the Commands of Allah even if you provided them with all relevant Ayahs (Qur'anic verses); but when the ruler threatens them with beating or jail or the like, they submit and gives up their falsehood. That is because their hearts are not sound and they have weak Iman or even lack it so that the Ayahs or Hadiths do not affect them. They desist only when they fear the ruler; therefore, deterrence through the ruler is of great significance. For that reason, Allah ordained Qisas (just retaliation), Hudud and Ta'zir for His slaves because they deter one from falsehood and all forms of oppression. Knowing that Allah establishes the truth through these deterrents, it is obligatory on the Muslim rulers to carry them out, assist those who carry them out, observe people, oblige them to hold to the truth and restrain them from going beyond their bounds so as not to destroy themselves and be carried away by false beliefs and become Satan's helpers or soldiers against us.

When a Muslim is unable to forbid evil with the hand or tongue, the heart will be the last tool. In other words, they should abhor the evil within the heart and avoid the company of those who do evil.

It was reported on the authority of 'Abdullah ibn Mas'ud **(may Allah be pleased with him) that one day some people said to him, "We shall be ruined if we do not enjoin good and forbid evil." Ibn Mas'ud replied, "You shall be ruined if your hearts do not recognize good and condemn evil."**

A Muslim should recognize the good and evil by acquiring knowledge and understanding the teachings of Islam, then, undertake the obligation of enjoining good and forbidding evil. Knowing and understanding the teachings of Islam constitute a sign of well-being and that Allah wants to do them good.It was related in the Two Sahih Books of Hadithon the authority of Mu'awiyah **(may Allah be pleased with him) that the Prophet (may peace be upon) said:** ﴾ "Whomever Allah wills good for, He grants him understanding of the religion." ﴿

When a Muslim attends the circles of knowledge and asks about it in an attempt to deeply comprehend it, this marks that Allah wants to do good to them. They should keep firm in that path and never get weary or weak. In a Sahih Hadith, the Prophet (peace be upon him) said: ﴾ "Anyone who travels a path seeking knowledge, Allah will make easy for him a path to Paradise." ﴿ **(Related by Imam Muslim in his Sahih [Authentic Hadith Book])**

Seeking knowledge has a great status and is ranked under Jihad (striving) in the Way of Allah. Moreover, it is one of the means of salvation and signs of goodness. A Muslim may achieve this matter by attending the gatherings of knowledge, reading useful books that could be easily understood, listening to Khutbahs (sermons) and pieces of admonition and enquiring scholars - all these methods are useful. Seeking knowledge is also through memorizing the Noble Qur'an, which is the basis and core of knowledge. It is the head of knowledge and the supreme foundation and the Strong Rope of Allah. It is the greatest and noblest Book, the prefect guide to goodness and the most effective deterrent against evil.

My advice to every believer, male or female, is to attend to the Qur'an, recite it often and be keen to memorize it entirely or at least partially, taking good care to reflect on and understand its contents that carry guidance and light to all humanity.

Allah (Exalted be He) says: ﴾ Verily, this Qur'ân guides to that which is most just and right ﴿ **He (Exalted be He) says:** ﴾ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴿ **Allah (Exalted be He) says:** ﴾ Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? ﴿

We should carefully recite the Book of Allah, memorize it, reflect on it, understand it, act upon it and ask about the parts which may be difficult to understand. Along those lines, due care should be given to the Sunnah of the Messenger (peace be upon him) which is considered the second revelation. The Sunnah is the second source of Islam that explains and testifies to the Qur'an. The seeker of knowledge as well as every Muslim should care about the Sunnah according to their own capacity and knowledge by memorizing and reading parts of it, such as memorizing the Forty Hadiths of Imam Al-Nawawy and its supplement by Ibn Rajab **who completed them up to fifty Hadiths, which are a selection of the most comprehensive and beneficial Hadiths. These Hadiths are Jawami' Al-Kalim (the most concise expressions carrying the widest meanings), and every Muslim should memorize them. Also, 'Umdat Al-Hadith, a book compiled by Al-Hafidh** 'Abdul-Ghany Al-Maqdisy. **It is a great book in which the author compiled about four hundred Hadiths from the most authentic Hadiths on the various subjects of Islam. It is a great bounty from Allah that a Muslim memorizes them.**

Bulugh Al-Maram by Al-Hafidh Ibn Hajar **is a great book, concise but fruitful, which is also a great asset for the Muslim who memorizes it.**

In the subject of 'Aqidah (creed), there are two grand books written by Imam Muhammad 'Abdul-

Wahhab **(may Allah be merciful to him), namely, Kitab Al-Tawhid and Kashf Al-Shubuhat.**

The basic books related to 'Aqidah also include Al-'Aqidah Al-Wasitiyyah by Shaykh Al-Islam Ibn Taymiyyah.

It is an important concise book of great benefit that summarizes the creed of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body). Also, the book of Al-Iman (Faith) by Shaykh Al-Islam Muhammad ibn 'Abdul-Wahhab, **which is a very useful book that contains a collection of Hadiths relevant to Iman. Seekers of knowledge, males and females, should memorize whatever they can from these useful books along with reciting the Qur'an and committing it entirely or partially to memory. They may study in pairs and ask good teachers and scholars about matters that look ambiguous to them. A seeker of knowledge should seek guidance and support from Allah and not become weak or lazy. They should manage their time and divide it into parts: a part for reciting and reflecting upon the Qur'an; another part for seeking knowledge, understanding the religion, memorizing the Matns (texts of Hadith) and asking about things that are difficult to understand; a third for fulfilling their social needs and a fourth part for offering Salah, acts of worship and the different forms of Dhikr (Remembrance of Allah) and Du'a' (supplication).**

Nur 'Ala Al-Darb is a very useful program for seekers of knowledge and the common Muslims, because it presents very important questions answered by a group of scholars known for their uprightness and sound knowledge. To benefit from this program, it is broadcast twice a day - one time between Maghrib (sunset) and 'Isha' (night) Prayers and another time at 09:30 p.m. at the Holy Qurvan Radio Station.

There are many Hadith related with regard to the issue of enjoining good and forbidding evil. For instance, the Prophet (peace be upon him) said that Allah (Glorified and Exalted be He) says: "Enjoin good and forbid evil before you supplicate to Me but I will not answer you, and before you ask Me but I will not give you, and before you turn to Me for help but I will not help you."

In another narration reported on the authority of Hudhayfah, **the Prophet (peace be upon him) said:** "By Him in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or else Allah is about to send a punishment on you from Him.

Then, you will supplicate to Him, but He will not answer your supplication." (Related by Imam Ahmad)

The task of enjoining good and forbidding evil is pivotal, as stated above. In a Hadith narrated on the authority of Ibn Mas'ud by Ahmad, Abu Dawud and Al-Tirmithy,the Prophet (peace be upon him) said: "When the Children of Israel fell into sins, their religious scholars forbade them, yet they did not desist; then they (i.e., the scholars) sat with them in their assemblies, ate with them and drank with them, so Allah caused the hearts of some to be tainted by the others and cursed them: 'by the tongue of Dawud (David) and 'Isa (Jesus), son of Maryam (Mary). That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins). In another narration, it reads: "The first failing to begin among the Children of Israel was that a man would meet another man and say, 'O so and so! Fear Allah and abstain from what you are doing. It is not lawful for you.' Then he would meet him again the next day but this (the sin he saw him doing) would not prevent him from eating, drinking and sitting with him. When they did this, Allah caused the hearts of some to be tainted by the others."

Therefore, we should beware lest we suffer a fate similar to that of those people, particularly there are some Hadiths stating that neglect of the obligation of enjoining good and forbidding evil prevents answering supplications and achieving victory.

Indeed, it is a great catastrophe. Part of the punishment for neglecting this obligation includes the defeat and disunity of the Muslims, their enemies' control over them and unacceptance of their supplications - Allah forbid.

Enjoining good and forbidding evil may become an individual obligation on the Muslim who sees an evil and there is nobody else to remove it. In this case, they must remove the evil on condition that they are able to. The Prophet (peace be upon him) said: "Anyone of you who sees something evil, let them rectify it with their hand (by taking action); if they cannot, then with their tongue (by speaking out);

and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith)." (Related by Muslim in his Sahih [Authentic Hadith Book])

If they are a group of people, it becomes a collective obligation on them in the locality or village or the tribe they live in. If one of them rectify the evil, it will be enough and that person will be rewarded; but if all of them leave this duty, they will all incur sin as is the case with the rest of the collective obligations. Supposing that there is only one scholar living in a particular country or tribe, it becomes an individual obligation on him to teach people, call them to Allah, enjoin them to do good and forbid them from doing evil as much as he can, as stated in the Hadiths mentioned above and supported by Allah's saying: So keep your duty to Allâh and fear Him as much as you can

Scholars, callers to Allah and those who enjoin good and forbid evil, whom Allah guided to be patient, and be hopeful for Allah's reward and be sincere to Him are the people of success and guidance through whom Allah benefits His slaves. Allah (may He be Praised) says: And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. Allah (Exalted be He) also says: and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. He (Glorified and Exalted be He) says: O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. Allah (Exalted be He) says: By Al-'Asr (the time). Verily,

man is in loss, ﴾ ﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma‛ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh’s Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾

Therefore, the successful people in the worldly life and the Hereafter are those who have faith, do righteous deeds,

enjoin one another to truth and enjoin one another to patience.

It is clear that enjoining good, forbidding evil and enjoining one another to truth and patience fall under the branches of Taqwa (fearing Allah as He should be feared), but Allah (may He be Praised) mentioned it separately to further clarify it and encourage people to do it.

All in all, whoever enjoins good, forbids evil and patiently calls to Allah and died in that state will have possessed the great qualities of those who attained the full reward and eternal bliss.

A Muslim is encouraged to observe these good qualities, as Allah (Exalted be He) says:﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴾

I implore Allah, with His Most Beautiful Names and Attributes, to guide us and all Muslims to the beneficial knowledge and righteous deeds. I ask Him to grant us deep understanding of Islam, make us firm in it and help us undertake the obligation of enjoining good and forbidding evil according to our own capacities and capabilities. We implore Allah to guide the Muslim rulers and every concerned Muslim to patiently carry this obligation in the best manner. May Allah help every Muslim fulfill His duties and advise people for His Sake. He is the Most Generous. May Allah’s peace and blessings be upon our Prophet Muhammad, his family, Companions and those who followed them in the best way.

Important questions and answers concerning enjoining good and forbidding evil

Q 1: I heard that some scholars consider enjoining good and forbidding evil as one of the Pillars of Islam. Is this true?

A: Yes, some scholars are of this view. Although, no clear text concerning this matter is stated, it constitutes one of the major obligations in Islam.

The Pillars of Islam specified by Prophet Muhammad (peace be upon him) are five. He (peace be upon him) stated, "Islam is built on five (Pillars): the testimony that there is no god except Allah and that Muhammad is the Messenger of Allah; establishing Salah (prayers); paying Zakah (obligatory charity); fasting Ramadan; and Hajj (pilgrimage) to the House (the Ka`bah)." (Agreed upon by Al-Bukhari and Muslim)

Thus, the Prophet (peace be upon him) pointed out the pillars and fundamentals of Islam. It is impermissible to add an additional pillar, unless there is valid textual evidence. However, enjoining good and forbidding evil is one of the fundamentals and obligations in Islam, but it must not be stated as the sixth pillar due to the lack of the evidence.

Similarly, Jihad (fighting/striving in the Cause of Allah) as well as abstention from Haram (forbidden) things are fundamentals of faith, but they must not be stated as two of the Pillars of Islam due to the lack of the evidence.

It should be noted that we must abide by everything that Allah has enjoined and avoid everything that Allah has forbidden.

Q 2: How does one forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) by the heart?

A: It is to hate the Munkar and not to accompany its doers; for sitting with them without renouncement is to act like the Children of Israel, whom Allah cursed in His Statement (Glorified be He):

(Part No : 5, Page No: 75)

﴾ Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and ʽIsâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. ﴿﴾ They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. ﴿

Q 3: We see many youth enthusiastic for resisting Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) but they do not it the proper way. What is your advice to such youth? What is the best way to denounce Munkar?

A: I advice them to learn first in order to be quite sure whether a matter is Ma‘ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) or Munkar through the Shar‘y (Islamic legal) proofs, so that when they raise there objections, it is done with insight. Allah (Glorified and Exalted be He) states:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴿

I advice them to resist Munkar with leniency and kindness, so that their approach will be accepted and to be doing more good than evil. Allah (Glorified and Exalted be He) states:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿and:﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿The Prophet (peace be upon him) stated:﴾ “Whoever is deprived of kindness is deprived of all good.” ﴿also:﴾ “Kindness does not become a part of anything without adorning it, and is not withdrawn from anything without marring it.” ﴿There are so many Sahih (authentic) Hadith to the same effect.

(Part No : 5, Page No: 76)

The Da‘y (caller) to Allah, the enjoiner of Ma‘ruf and the forbidder of Munkar should be the first to practice what they preach, and the first to abstain from what they order people to avoid. Thus, they will not be like those whom Allah dispraises, saying:﴾ Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense? ﴿and:﴾ O you who believe! Why do you say that which you do not do? ﴿

These youth must behave accordingly so that people will follow their good example and benefit from their words and deeds. May Allah grant us success!

Q 4: As you know, most of the material broadcast by the mass media such as television involves Fisq (flagrant violation of Islamic law), impudence and utter evil. Does the Shar'y (Islamic legal) rule (Warding off evil is given priority over achieving benefits) apply here? I appreciate your guidance. May Allah guide you!

A: This is a great rule which will continue to be worked on: (warding off evil is given priority over achieving benefits) according to which rulers, scholars, prominent personalities and ordinary people should advise those in charge of the mass media. The public should advise one another and beware of the consequences that may befall them from that in their country or in other places.

People should avoid doing or listening to Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). They should be content with Al-Haqq (the Truth) and lend their ears to its voice. The same applies to newspaper; people should read those publishing good and avoid the evil. A Mu'min (believer) should be selective and should not be like the collector of firewood at night who takes the serpent along with wood.

(Part No : 5, Page No: 77)

Thus, audio and visual mass media should be selected to take what is good and avoid what is evil. Scholars along with rulers are, thanks to Allah, continuing to provide advice and guidance. We ask Allah (Exalted be He) to help us benefit from them and to guide rulers to what is good for their countries and peoples. He is the best One to be sought for help.

Q 5: You surely know the significant contribution of Islamic recordings in guiding people during our present time. Yet, some evildoers attempt to tarnish the reputations of shaykhs and accuse them of being materialistic and so forth. I hope that Your Honor will clarify this matter so that the facts are clear to people who do not know the truth.

A: There is no doubt that the focus on recording useful articles, sermons, and beneficial discussions is helpful to the Ummah (Islamic community); thus, whoever is involved in this work to benefit the Ummah will be rewarded. They should seek Allah's pleasure and be patient in this; even if they suffer from what you have mentioned, to pattern themselves after the Messengers (peace be upon them) and the virtuous people preceding them. Moreover, there is no harm in selling such tapes for nominal prices to avoid burdening people, and to be able to use the money earned in accomplishing their mission as well as helping people in acquiring Islamic knowledge and spreading it.

I recommend

acquiring and purchasing good tapes and benefiting from them, if they are useful, for not every person can deliver a useful speech that is worth recording.

So,

a knowledge seeker should choose the tapes of scholars who are recognized for their knowledge and scrutinize them to insure they are beneficial, then he/she should circulate these tapes to their family, fellow Muslim, and colleagues to hear. In addition to this, they should beware of recording harmful materials that have no benefits.

(Part No : 5 , Page No: 78)

Q 6: We are a large family, having a chauffeur who drives us to schools, markets, and visit to our relatives. What is the ruling on our going, we are females, with him inside and outside the town, given that we do not have men with us in the car?

A: There is no harm in this, if there are two or more females as long as there is no cause of suspicion. There is nothing wrong with going with him to the school or elsewhere. If it is possible to have a man with you, this will be much better, but this is not a must. The Khulwah (being alone with a member of the opposite sex) could be avoided just by having another woman or man, along with having no cause for suspicion, since it is not possible to always have a Mahram (spouse or unmarriageable relative) available. However, if the distance is too far or a woman is going to travel, she is not permitted to travel without a Mahram. The Prophet (peace be upon him) said: (A woman should not travel except with a Dhu-Mahram (spouse or unmarriageable relative).) **(Agreed upon by Imams Al-Bukhari and Muslim)**

It is also necessary to wear Hijab (veil) and beware of the causes of temptation to avoid any harm expected.

Q: I have a son who is over twenty years of age and he is a university student. He is always at odds with his mother because she, he claims, yells at his brothers at home. Now he does not greet her and has avoided talking to her for two months, yet he still has his meals and spends the night at home. What am I to do with him as a father, knowing that I advised him but he does not listen and insists on his crooked way? Please, advise! May Allah reward you best!

A: This person is doubly ignorant. He has committed major sin and disobedience. We ask Allah (Exalted be He) to grant us and him guidance. You have to warn him against this sin and prevent him from disobeying his mother, even if it requires that you punish him, prevent him totally from entering the house, or any other form of suitable discipline, as long as advice is of no avail. You can even report him

(Part No : 5, Page No: 79)

to the police or the court if the parents fail to handle the matter. May Allah set right his affairs, give him sound judgment, and protect him from the evils of his self.

Q 8: What is your opinion on the companies that recruit non-Muslims from abroad for employment?

A : It is not permissible to bring non-Muslim employees to the Arabian Peninsula. This is against the Messenger's (peace be upon him) order to get the disbelievers out of it. He (peace be upon him) said,﴿ Two religions should not coexist in it [the Arabian Peninsula]. ﴾This order was implemented by `Umar (may Allah be pleased with him). We have stressed this point many times in the radio broadcast program Nur `Ala Al-Darb, newspaper articles and special letters to the concerned authorities, may Allah guide them to what is best. It is not permissible for non-Muslims to live in this Peninsula due to the reasons mentioned above, except for a pressing need, like vendors who sell imported goods and non-Muslim envoys coming as representatives of their countries to meet with top officials in this Peninsula. However, it is not permissible to allow them permanent residence in this country.

Also, it is not permissible to give them citizenship, as this will facilitate their permanent residence, due to the Messenger's (peace be upon him) command mentioned earlier. Any non-Muslim who is permitted to enter the country must be prevented from publicly practicing their religious rites.

Bringing them to the Arabian Peninsula for employment is not permissible. Rather, Muslims are to beware of them and to dispense with them by appointing Muslim workers. Muslims should be given priority to occupy all vacancies. However, in some special cases, this restriction can be lifted when there is an extreme necessity deemed by those in authority. Therefore, non-Muslims may be recruited to take jobs or professions that Muslims cannot do. Upon completing such tasks, they are to be returned to their countries. The Prophet (peace be upon him) permitted the Jews to stay in Khaybar when there was a need for that. Then they were expelled by `Umar (may Allah be pleased with him) when there presence was no longer justified.

(Part No : 5, Page No: 80)

Q 9: Many people wrote about the role of the Masjid (mosque) and Minbar (pulpit) in Islam. There are people who say that some people have deviated the role of the Minbar, while others say that they are prevented from making use of the beloved and purest place on the earth; namely the Masjid. They can not sit, study, or learn inside it. Other people may say that Minbars are used for other goals than that of Da`wah (call to Islam). They are used to invite people to a political party, a ceremony, and so on.

A: Undoubtedly, the Masjid and Minbar are two long-serving tools used for instructing the Muslim community in particular and people in general and conveying the Message of Allah (may He be Praised). Allah (Exalted be He) sent the Messengers (peace be upon them) to convey His Message and teach people His Shari`ah. From 'Adam (peace be upon him) and then Noah, they preached the mission in Masjids and Minbars whether the Minbar is inside the Masjid or outside, built or made of wood.

A camel, horse, or any other animal or raised place may be used as a Minbar to convey Allah's Message.

In conclusion, Allah (Glorified and Exalted be He) has ordained His slaves to convey His Message and teach people what His Messengers brought by any possible means. The Masjid and the Minbar are the most important means that can be used for conveying this Message and spreading Da`wah, as the Masjid is the place where Muslims gather for many events, such as the Jumu`ah (Friday) Prayer. All scholars and preachers have to care about and restore Da`wah, the greatest message, and to help people comprehend the religion.

(Part No : 5, Page No: 81)

Along with the Masjid, other means such as radio, television, press, and speeches can be offered in gatherings and ceremonies, as well as writing and any other means can be used to convey religious and worldly obligations to people. They have to convey Allah's Message and Shari`ah.

The followers of the prophets and their successors including the people of knowledge and faith must convey Allah's Message and Shari`ah so that the evidence is established and every one, young or old, male or female, or follower or deviant, can comprehend the religion and be inexcusable.

It is impermissible for rulers and authorities to prevent any scholar from using a Minbar to teach people unless it is proven that he is not qualified for this task or calls to falsehood.

Qualified persons who call to the truth and guidance must be encouraged, supported and provided with the facilities that can be used for conveying Allah's commands and Shari`ah. Allah (Exalted be He) says,﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴿Allah (Glorified be He) also says:﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿The Prophet (peace be upon him) said,﴾ "Religion is based on advising one another." Upon this we said: "For whom?" He replied: "For Allah, His Book, His Messenger and for the Muslims, leaders and subjects." ﴿(Related by Muslim)There are many proofs from the Qur'an and Sunnah to that effect.

All people of knowledge in every place, who are versed in the Qur'an and Sunnah, have to discharge the duty of Da`wah, enjoin what is good and forbid what is evil as much as they can. Allah (Glorified and Exalted be He) says,﴾ So keep your duty to Allâh and fear Him as much as you can ﴿

(Part No : 5, Page No: 82)

Wherever they are, they must convey Allah's Message. This task is not restricted to a particular place; it can be done inside the Masjid, at home, in the street, or in vehicles. They have to do it everywhere as much as they can. Allah (Glorified and Exalted be He) says,﴾ Then! Are the Messengers charged with anything but to convey clearly the Message? ﴿

Allah (Glorified be He) also says:﴾ O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. ﴿The Prophet (peace be upon him) said,﴾ Convey (my teachings) to the people even if it were a single sentence. ﴿The Prophet (may Allah's Peace and Blessings be upon him) also says:﴾ May Allah brighten (the face of) a person who hears my words, comprehends them, and then conveys them as he has heard them; for perhaps the one informed comprehends more than the one who hears. ﴿When he (peace be upon him) gave a Khutbah (sermon), he used to say:﴾ Those who are present should convey it (this information) to those who are absent. ﴿During the Farewell Hajj, while standing on `Arafat he (peace be upon him) gave the last Khutbah while riding his mount saying,﴾ Those who are present should convey it (this information) to those who are absent, as the informed one might comprehend it (what I have said) better than the present audience who will convey it to him. He also said, "You are going to be asked about me, so what will you say?" They replied, "We shall testify that you have conveyed (the message), advised (us), and performed your role." He kept pointing

towards the sky and then towards the people and saying, "O Allah! Be witness to this. O Allah! Be witness to this." ❳(Related by Imam Muslim in his Sahih).

When he (peace be upon him) sent `Ali to Khaybar to call the Jews to Islam and fight them in case of rejecting the call, he said❲ Invite them to Islam and inform them what is obligatory for them from the rights of Allah, for, by Allah, if Allah guides aright even one man through you that is better for you than to possess the most valuable camels. ❳(Agreed upon by Imams Al-Bukhari and Muslim)from Sahl Ibn Sa`d Al-Ansary (may Allah be pleased with him).

In his Sahih,Muslimnarrated on the authority of Abu Mas`ud Al-Ansary (may Allah be pleased with him) that the Prophet (peace be upon him) said,❲ One who guides to something good has a reward similar to that of its doer. ❳There are many

(Part No : 5, Page No: 83)

Ayahs and Hadiths concerning calling to Allah (may He be Praised) and guiding people to goodness and enjoining good and forbidding evil.

People of knowledge and faith among rulers and others in Islamic countries and every place have to convey Allah's Message and teach people the principles of religion with wisdom and good manners which encourage people to accept the truth. Allah (may He be Praised) says,❲ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ❳(SurahAl-Nahl 16:125)Allah (Glorified be He) also says:❲ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ❳(Surah Al-`Ankabut 29: 46). He (Glorified and Exalted be He) also says,❲ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ❳He (may He be Praised) addresses the Prophet (peace be upon him) saying,❲ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ❳

When Allah (Glorified and Exalted be He) sent Musa (Moses) and Harun (Aaron) to the Pharaoh, He says,❲ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ❳It is authentically reported that the Prophet (peace be upon him) said,❲ Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. ❳The Prophet (may Allah's Peace and Blessings be upon him) also says:❲ Whoever is deprived of forbearance and gentleness is, in fact, deprived of all good. ❳There are many Ayahs and Hadiths which stress this meaning.

Every Muslim has to comprehend the religion and ask the people of knowledge

(Part No : 5, Page No: 84)

about problematic issues. The Prophet (peace be upon him) said,❲ If Allah wants to do good to a person, He makes him comprehend the religion. ❳(Agreed upon by Imams Al-Bukhari and Muslim).

People of knowledge have to teach, convey the knowledge that Allah (Exalted be He) granted them and help people comprehend the religion. They have to hasten and compete with each other to do this necessary task with honesty, sincerity and patience. They strive to convey Allah's religion to His slaves and teach them the obligations and prohibitions stated by Allah (Exalted be He) in the Masjid, lessons of knowledge held in the Masjid, and Khutbahs given on Fridays, `Eid and other occasions. Not every one has the chance to know these matters in schools, institutions, and universities. Not every one can find the school that teaches Allah's Purified Shari`ah and the components of religion including the Qur'an and Sunnah, as they were revealed and reported from the Prophet (peace be upon him).

Radio, television, the press, and religious occasions such as Fridays and the two `Eids must be means for the people of knowledge and faith to convey religious teachings to people. They have to do so in every place through giving lessons and holding knowledge circles inside Masjids and other places.

Every knowledge seeker who is versed in the religion and every scholar whom Allah (Exalted be He) granted insight must make use of his knowledge and seize any chance to call to Allah (Exalted be He). They have to teach people Shari`ah, the obligations and prohibitions of which they are not aware and to enjoin good and forbid evil.

This is a duty that all scholars should discharge since they are the successors of the Messengers and the heirs of the prophets, so they have to convey Allah's Message, teach His Shari`ah, and advise people to draw close to Allah (Exalted be He), His Book, and His Messenger. This should be done for the Muslims, leaders, and subjects. It should be done with patience. They must be encouraged, supported, and provided with the facilities that can be used for

(Part No : 5, Page No: 85)

discharging this duty. Allah (may He be Praised) says,❲ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ❳The Prophet (peace be upon him) said,❲ Whoever fulfills the needs of his brother, Allah will fulfill his needs. ❳(Agreed upon by Imams Al-Bukhari and Muslim)It is reported on the authority of Ibn `Umar (may Allah be pleased with them) that the Prophet (peace be upon him) said,❲ Allah helps His slave so long as the slave

helps his brother. ❳(related by Imam Muslim in his Sahihfrom Abu Hurayrah, may Allah be pleased with him).

I ask Allah (Glorified and Exalted be He) to grant us, all Muslim brothers and sisters, scholars in particular and knowledge seekers in general - success and guidance to the truth, for He is the Most Generous. Peace and blessings be upon our Prophet Muhammad, his family and Companions!

cooperation in Righteousness and Piety

(Part No : 5, Page No: 86)

All praise be to Allah and peace and blessings be upon the Messenger of Allah, Muhammad, and upon his family, his Companions and those who follow his guidance.

I thank Allah (Glorified and Exalted be He) for granting us this meeting with brothers in Islam and noble sons to cooperate with one another in Birr (righteousness) and Taqwa (piety), exhort one another to Al-Haqq (the Truth), and to exchange advice for the Sake of Allah (Glorified and Exalted be He). I would like to also thank the Islamic University of Imam Muhammad ibn Sa`ud for inviting me to participate in this lecture and the noble brother, Shaykh Muhammad ibn `Abdul-Razzaq Al-Darwish, for inviting me to attend this meeting. I ask Allah (Glorified and Exalted be He) to bless all these efforts, make it a blessed meeting, benefit us all through it, and help us with it in obeying Him, adhering to His Din (religion of Islam), and advising His Servants for His Sake! He is the best One to be asked for help.

The title of the talk I am going to give you today is: "Cooperation in Birr and Taqwa," and it is really an inclusive title that includes all goodness. All praise be to Allah that you are concerned with and working towards achieving this goal. Allah (may He be Praised and Exalted) enjoins upon His Servants to cooperate in Birr and Taqwa and forbids them to cooperate in sin and aggression. He (may He be Praised and Exalted) saysin Surah Al-Ma'idah:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿

Every Muslim all over the world should uphold this duty and

(Part No : 5, Page No: 87)

pay a lot of attention to it, as it is due to this that, with the Will of Allah, the integrity of society will grow, and there will be cooperation in goodness, avoidance of evil, awareness of responsibility, and abstention from exceeding the limits that should not be exceeded. There are many Nas (Islamic texts from the Qur'an or the Sunnah) to that effect, including the Saying of Allah (Glorified and Exalted be He):﴾ By Al-`Asr (the time). ﴿ ﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿This great short Surah embraces many great meanings, one of them is advising one another to follow Al-Haqq, which means cooperating in Birr and Taqwa. The happy blessed ones in all times and places are those who achieve the four characteristics that are mentioned in the Surah. They will be secured from all types of loss.

Every Muslim should achieve these characteristics, abide by them, and call to them; they are: having true Iman (Faith) in Allah and His Messenger in a way that embraces sincere devotion to Allah in 'Ibadah (worship), believing what He (may He be Praised) tells us, testifying to His Oneness and that He sent His Messenger (peace be upon him) with His Message, and believing what the Prophet (peace be upon him) told us. Also it embraces doing good deeds, as iman is words and deeds; it increases by obedience and decreases by sin, according to the understanding of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). True Iman is spoken by the heart, and on the lips, and expressed by the action of the heart and body; the action of the heart is through love, devotion, fear, hope, and longing for Allah. It also includes loving good for Muslims, such as supplicating to Allah for them, and doing good deeds. It is words and deeds that increase through obedience and decrease through sinning as mentioned above.

It also includes a third matter, which is exhorting one another to Al-Haqq, and this is part of the good deeds and Iman. Allah stresses this by mentioning it by itself to show its significance. Exhorting one another plays a paramount role; it signifies cooperation in Birr and Taqwa, advising one another for the Sake of Allah, guiding people to what benefits them, and forbidding them from what harms them. It also includes a fourth matter, which is exhorting one another to patience.

(Part No : 5, Page No: 88)

Therefore, this great Surah embraces all types of good, its principles, and the means to obtain happiness.

So cooperation in Birr and Taqwa means cooperating to achieve Iman through words, deeds, and beliefs. When Birr is accompanied by Taqwa, they denote fulfilling the Faridah (obligatory acts) and abstaining from prohibitions. Birr means fulfilling the Faridah, attaining good, and hastening to and achieving it. taqwa means to abstain from what has been declared as Haram (prohibited) and renouncing the evil. When referring to just one of these two words without mentioning the other, it encompasses the whole Din; therefore, absolute Birr refers to the whole religion and absolute Taqwa also refers to the whole religion. This is according to the Saying of Allah (Glorified and Exalted be He):﴾ but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day ﴿until His saying:﴾ Such are the people of the truth and they are Al-Muttaqûn (the pious). ﴿In another Ayah (Qur'anic verse), Allah (Exalted be He) says:﴾ but Al-Birr (is the quality of the one) who fears Allâh. ﴿

Cooperation in Birr and Taqwa means cooperating to achieve what Allah and His Messenger have ordered to be done, whether in the form of words, deeds, or beliefs, and to give up all that Allah and His Messenger have declared as Haram, whether in words, deeds, or beliefs. Every person, man or woman, is in need to this cooperation, to attain happiness and salvation in this life and the Hereafter and safety from all kinds of ruin and corruption. Their share of this will be equal to the degree of their sincerity and devotion and their loss equal to that of their negligence. Adherence to these four matters will bring the full reward, while adherence to some of them will bring just a partial reward. Those who fail to adhere to these four matters in word and deed will miss out on all good and will be afflicted with total loss. And those who miss any of them will be afflicted with loss to the same degree as what they failed to realize of these four matters.

There is no doubt that scholars are the people who should perform these matters the most and cooperate in Birr and Taqwa with Iman, sincerity, devotion, patience, and perseverance. This is because the laypeople cannot do so due to their limited understanding and knowledge of their Din, so they can only perform a small amount of

(Part No : 5, Page No: 89)

it, according to their knowledge. But the scholars have the ability to do so more than others; the more knowledge increases about Allah, His Messenger, and His Din, the more the duties and responsibilities increase.

Regarding this meaning, Allah (Glorified and Exalted be He) says:﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿Being supporters and protectors of one other entails advising one another, cooperating in Birr and Taqwa, exhorting one another to Al-Haqq and having patience with it, and being aware of all that contradicts this alliance or weakens it. A believing man is the ally of believing men and women for Allah's Sake, and a believing woman is the ally of believing women and men for Allah's Sake. This is obligatory upon all. Every believer has to guide their brother or sister to good, advise them, and warn them against all kinds of evil. So realize your alliance to your brothers and sisters by cooperating with them in Birr and Taqwa, advising them in everything good you know about, hating for them any bad you know about, helping them to do good and forsake evil, feeling happy for them attaining good, and feeling sad for them if they should fall into evil. This is because they are your brothers and sisters.

This is why the Prophet (peace be upon him) said,﴾ "None of you will believe until they love for their brother what they loves for themselves." ﴿(Agreed upon by Al-Bukhari and Muslimon the authority of Anas [may Allah be pleased with him]) The Prophet (peace be upon him) also said,﴾ "A believer to a believer is like a building, each reinforcing the other." And he (peace be upon him) interlaced his fingers. ﴿(Agreed upon by Al-Bukhari and Muslim)In addition, the Prophet (peace be upon him) also said,﴾ "The similitude of believers in regard to their mutual love, mercy, and empathy, is that of a body; when any of its parts suffers, the whole body calls upon one another (sharing) with (it) sleeplessness and fever." ﴿ (Agreed upon by Al-Bukhari and Muslim)

These three Hadith, and other Hadith with the same meaning, are great bases that make it obligatory upon you to love for your brothers and sisters every good, hate for them every evil, advise them wherever they might be, as they are your supporters and you are their supporter. As Allah (may He be Praised) says:﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another ﴿

(Part No : 5, Page No: 90)

To the same effect, it isnarrated by Muslim in his "Sahih (Book of Authentic Hadith)"on the authority of Tamim Al-Dary (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴾ "The Din is sincerity." They said, "To whom, O Messenger of Allah?" He (peace be upon him) answered, "To Allah, His Book, His Messenger, and the Imams (leaders) of Muslims and their common people." ﴿In this great Hadith, the Prophet (peace be upon him) tells us that the entire Din lies in sincerity, which includes everything, without cheating or deception.

For a Muslim, due to the importance of their alliances with and love of their brothers and sisters, they should sincerely advise them and guide them to all that benefits them. It must be pure of any taint or deception.

The Arabs are used to say: "pure gold", which means free from any adulteration. They also describe honey and wax with the word "pure" and this means that they are free from adulteration. In the same context also,it is narrated by Al-Bukhari and Muslimon the authority of﴾ Jarir ibn 'Abdullah Al-Bajaly (may Allah be pleased with him), who said, "I pledged allegiance to the Prophet (peace be upon him) based on the establishment of the Salah (Prayer), the payment of Zakah (obligatory charity), and sincerity to every Muslim." ﴿

It is a duty upon the scholars and the seekers of knowledge to understand the meaning of this and act upon it more than others. This is due to their knowledge, merit, and their being successors of the Messengers whose role is to clarify Al-Haqq, call people to it, and give advice sincerely for the Sake of Allah and His Servants. Those who have knowledge are not equal to those who do not. As Allah (Glorified and Exalted be He) says:﴾ Are those who know equal to those who know not? It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). ﴿The most sincere in giving advice to people were the Messengers (peace be upon them), the Prophets, and after them the scholars, because they are the heirs of the Prophets and their successors in goodness, sincerity, Da'wah (calling) to Allah, and patient endurance of harm.

Giving advice includes enjoining the good and forbidding the evil. Therefore, Allah (Glorified and Exalted be

He)

(Part No : 5, Page No: 91)

says in the above-mentioned Ayah (Qur'anic verse):﴾ enjoining Al-Ma‘rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). ﴿Certainly, part and parcel of this is Da‘wah to the good and guiding to it, teaching the ignorant and guiding the astray to the right way, as Allah (Glorified and Exalted be He) says:﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿There is no one better than those who call to Allah and do righteous deeds. Allah (Glorified and Exalted be He) says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿Allah (may He be Praised) makes it clear in another Ayah that Islamic knowledge is indispensable, because a Da‘y (caller to Allah/Islam) must have knowledge so they do not misguide themselves or other people. Allah (may He be Praised and Exalted) says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ﴿

It is obligatory for those who perform Da‘wah to Allah and guide them to good to have insight into what they are calling to and forbidding. The Messenger (peace be upon him) made it clear that those who call people to Allah will have a reward equal to those they guided to Allah, which is a great good. The Prophet (peace be upon him) said,﴾ "Anyone who guides to good will have a reward like that of those who do it." ﴿(Related by Muslim in his "Sahih")The Prophet (peace be upon him) said,﴾ "Anyone who calls others to guidance will have a reward like that of those who follow him, without that detracting from their reward in the slightest. And anyone who calls others to misguidance will have a burden of sin like that of those who follow him, without that detracting from their sin in the slightest." ﴿ (Related by Muslim)

It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Sahl ibn Sa‘d (may Allah be pleased with him) that﴾ The Prophet (peace be upon him) said to ‘Aly ibn Abu Talib, Amir Al-Mu'minin (Commander of the Believers, may Allah be pleased with him), when he was sending him to Khaybar, "Invite them to Islam and inform them what is obligatory upon them from the Rights of Allah upon them, for, by Allah, if Allah guides one person through you it is better for you than red camels (i.e. the most valuable possession)." ﴿

(Part No : 5, Page No: 92)

This is a great good, as it means that this is better than the whole world. The Prophet (peace be upon him) likened it with red camels, because the Arabs honored red camels and saw them as their best property.

Therefore, brothers and sons, you have a great need to be sincere in this matter. You need to be active and patient to act upon the Nas you have heard, and other teachings. You also need to be truthful, examine the good, offer assistance in the best way, and be modest. Realize that the Servants are at a great risk, so call people to Allah, spread good, give advice, and help others in Birr and Taqwa, preserve modesty, and do not be arrogant or self-conceited. Do not be concerned about your selves, except in regard to this great risk, so urge yourselves to do every good, and warn yourselves against doing evil. Do not be self-admiring of your work, nor be arrogant or boastful about it, nor remind people of your favors, or think yourselves better than other people. Rather, understand that this is a favor from Allah upon you to do so. Allah (may He be Praised and Exalted) says:﴾ They regard as favour to you (O Muhammad صلى الله عليه وسلم) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true. ﴿

Cooperation with one another in Birr and Taqwa and mutual advice-giving entails Da‘wah to the good and helping others to achieve it, but it also entails warning against evil and not cooperating with those who do evil. So do not help your Muslim brothers and sisters to do what earns them Allah's Wrath. Do not help them to sin, instead advise them to give it up and warn them against its evils. This is part of cooperation in Birr and Taqwa. But if you help them to sin and facilitate it for them, you will be cooperating with them in sin and wrongdoing, whether the sin is committed in words or deeds, such as by being negligent of performing Salah, paying Zakah, observing Sawm (Fasting), or performing Hajj, or by being disobedient to both or one parent, severing the ties of kinship, shaving the beard, Isbal (lengthening and trailing clothing below the ankles), lying, backbiting, slandering, swearing, and suchlike, and whether they are committed by words or deeds. This is according to Allah's (may He be Praised) Saying:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴿

(Part No : 5, Page No: 93)

All disobediences to Allah are included in the word 'sin' here.

As for transgression, this means going beyond the limits prescribed by Allah, and transgressing against people or against the duties enjoined by Allah, either by addition or deletion. Bid‘ah (rejected innovation in religion) is an act of transgression, because it adds to what Allah prescribed. Therefore, those who practice Bid‘ah are also called transgressors, as are those who oppress the Servants of Allah or those who neglect what Allah has revealed, as they are committing sins and transgressing the Commands of Allah. Transgressing and exceeding what Allah prescribed, and oppressing Allah's Servants are all forbidden transgressions and sins. Allah (Exalted be He) says:﴾ but do not help one another in sin and transgression. ﴿Allah (may He be Praised and Exalted) ends this Ayah reminding us to have Taqwa and warning of the severity of His Punishment. He (Exalted be He) says:﴾ And fear Allâh. Verily, Allâh is Severe in punishment. ﴿This means that Allah is warning us of the consequences of cooperating in sin and transgression and of neglecting to cooperate in

Birr and Taqwa, and that the result of this will be a severe penalty for those who disobey His Commands, do what He forbids, and transgress against the limits He prescribes.

We ask Allah by His Most Sublime Names and Attributes to guide us and you and all the Muslims to cooperate with one another in Birr and Taqwa, and to be honest in that. And that we should start with ourselves, because those who call to Allah’s Way are examples to be followed, as are the seekers of knowledge. They should hold themselves to account for everything and strive to do good and forsake what is evil, as this will be beneficial for their Da‘wah and their advice-giving, and it will help people accept and benefit from their advice, Da‘wah, and guidance, and their enjoining of good and forbidding evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions, and those who followed them rightfully!

Means of happiness for the Muslim Nation

(Part No : 5, Page No: 94)

Praise is due to Allah. May peace and blessings be upon Allah's Messenger, his Household, and Companions. Dear Muslims!

There is no doubt that every nation must have people who are able to show it the way and guide it to the right path. Our nation is the best nation and is favored with enjoining what is good, forbidding what is evil and calling to all that is good, taking Prophet Muhammad (peace be upon him) as the best example. However, these things (i.e. enjoining what is good, forbidding what is evil and calling to good matters) are indeed among the means of happiness and salvation in the worldly life and in the Hereafter. Accordingly, every Muslim should exert effort to advise, guide, enjoin what is good and forbid what is evil so as to free himself from responsibility and be an example for others. Allah (Exalted be He) says,﴿ And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers. ﴾

Every believer, indeed, every human is in dire need to be reminded with the right of Allah (Exalted be He) and the right of Allah's Slaves on Him. Each person should be urged to fulfill these rights. Muslims must remind one another to adhere to the truth and to show patience in that. From a relative standpoint, Allah (Exalted be He) demonstrates in His Clear Book the characteristics of the winners and their noble deeds and the characteristics of the losers and their dispraised practices. The most comprehensive text from the Qur'an in this regard isSurah (Qur'anic chapter) of Al-`Asr:﴿ By Al-'Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾

(Part No : 5, Page No: 95)

This short Noble Surah clarifies that there are four means of success:

First: Belief in Allah (Exalted be He) and His Messenger.

Second: Righteous deeds.

Third: Recommending one another to the truth.

Fourth: Recommending one another to patience.

Whoever fulfills these four principles gains the greatest reward and is entitled to receive honor and eternal happiness on the Day of Judgment whereas those who abandon them return with the greatest loss and their abode will be Hell, the place of disgrace. Allah (Glorified be He) explains, diversifies, and repeats the characteristics of the winners in His Noble Book so that a person who seeks salvation in this life and the Hereafter knows, acquires and calls others to these honorable characteristics. In addition, He (Exalted be He) elaborated on the characteristics of the losers so as to be manifest for a believer to know and, consequently, avoid. Those who contemplate and recite the Qur'an a lot recognize the characteristics of the winners and the losers in detail, for Allah (Exalted be He) shows them in many Ayahs including the former Ayahs and also Ayah 9 of Surah Al-Isra':﴿ Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه و سلم), who work deeds of righteousness, that they shall have a great reward (Paradise). ﴾

Allah (Glorified be He) also says:﴿ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴾Allah (Glorified be He) also says:﴿ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴾

It Is authentically reported that the Prophet (peace be upon him) said,﴿ The best among you (Muslims) are those who learn the Qur'an and teach it. ﴾The Prophet

(Part No : 5, Page No: 96)

(may Allah's Peace and Blessings be upon him) openly declares in the Farewell Sermon on the Day of `Arafah,﴿ I am leaving you something that if you adhere to it, you will never go astray; the Book of Allah. ﴾Allah (Exalted be He) points out in these Ayahs that He reveals the Qur'an for people to reflect on it, remind themselves of and follow it, and to seek its guidance regarding the ways that lead to happiness, honor, and salvation in this life and in the Hereafter. The Messenger of Allah (may Allah's Peace and Blessings be upon him) recommended people to learn and teach it, explaining that the best amongst people are the People of the Qur'an who learn, teach, and consequently act upon and follow it, observing its limits, ruling by and calling to applying its rulings.

The Prophet (peace be upon him) pointed out to people in this great gathering on the Day of `Arafah that they would not go astray if they hold firmly to and follow the teachings of the Book of Allah. The Salaf (righteous predecessors) and the first generations of this nation adhered to the teachings of the Qura'n and made use of the biography of the Prophet (peace be upon him) and therefore, Allah (Exalted be He) honored them, raised their degree and established them on the earth. He (may He be Praised) accomplished for them what He (Glorified be He) promised them, for His Promise never fails. Allah (Exalted be He) says,﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴿

Allah (Exalted be He) also says:﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿Allah (Exalted be He) also says:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿

O, Muslims! Ponder on the Book of your Lord,

(Part No : 5, Page No: 97)

recite it a lot, comply with its commands, avoid its prohibitions, identify and acquire the manners and acts which the Qur'an praised, know the manners and actions that the Qur'an dispraised and warned their perpetrators about and avoid them, recommend one another to do all this and be patient till you meet your Lord. In this way, you will deserve the honor and attain salvation and happiness in this life and in the Hereafter.

Indeed, among the most important duties Muslims must do is to attend to, follow, comprehend, and make use of the Prophet's Sunnah, for it is the second form of revelation and an explanation of the Qur'an. The Sunnah illustrates what may be unclear in the Qur'an. Allah (Exalted be He) says in His Noble Book,﴾ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ﴿Allah (Exalted be He) also says:﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ﴿Allah (Exalted be He) also says:﴾ And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. ﴿

Allah (Exalted be He) also says:﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. ﴿Allah (Exalted be He) also says:﴾ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴿There are many Ayahs that show the obligation of following the Prophet (peace be upon him), glorifying his Sunnah and adhering to it and warning against contradicting or neglecting it. They are known to whoever ponders on the Qur'an and understands the Prophet's (peace be upon him) authentic Hadiths.

(Part No : 5, Page No: 98)

Indeed, there will be no rightness, happiness, honor, dignity or Salvation in this life and in the Hereafter except by following the Glorious Qur'an and the Sunnah of the Prophet (peace be upon him), glorifying both of them, recommending them in all conditions and remaining steadfast with this. Allah (may He be Exalted and Glorified) says,﴾ O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. ﴿Allah (Exalted be He) also says:﴾ Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). ﴿Allah (Exalted be He) also says:﴾ But honour, power and glory belong to Allâh, and to His Messenger (Muhammad صلى الله عليه وسلم), and to the believers, but the hypocrites know not. ﴿

Allah (Exalted be He) informs His Slaves in these Noble Ayahs that the good life, ease, peace of mind and perfect honor are for those who answer the call of Allah and His Messenger and adhere to this by word and deed. However, those who turn away from the Book of Allah and the Sunnah of His Messenger (peace be upon him) and occupy themselves with other things, will suffer from pain, misery, anxiety, grief, and a life of hardship even if they possess the entire world. The worst will be in the Hereafter when they go to a more severe torment, namely, the torture of Hellfire. We seek refuge with Allah from that. Allah (may He Exalted and glorified) says,﴾ And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.﴿﴾ So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. ﴿

(Part No : 5, Page No: 99)

Allah (Exalted be He) also says:﴾ Then if there comes to you guidance from Me, then whoever follows My Guidance he shall

neither go astray, nor shall be distressed. ﴾﴿ "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." ﴿Allah (Exalted be He) also says:﴾ And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm). ﴿Allah (Glorified and Exalted be He) also says:﴾ Verily, the Abrâr (the pious believers of Islamic Monotheism) will be in Delight (Paradise); ﴿﴾ And verily, the Fujjâr (the wicked, disbelievers, polytheists, sinners and evil-doers) will be in the blazing Fire (Hell), ﴿

Some scholars of Tafsir (the exegesis of the Qur'an) said that this Ayah includes the conditions of the righteous and the wrongdoers in this life and in the Hereafter. Believers live in happiness in this life, in the grave, and in the Hereafter even if they are affected in this life with all kinds of troubles, such as poverty and illness. Wrongdoers live in pain in this life, in the grave and the Hereafter even if they already live in limitless ease in this life. This is because real happiness and ease are those of the heart. Believers, who depend on Allah, are satisfied with Him, fulfill His Rights and are truthful to His Promise, have peace of mind, and feel delighted and satisfied. In contrast, wrongdoers with evil-oriented hearts, ignorance, doubt, and negligence of the Rights of Allah and are occupied with the matters of life and its desires live in continuous pain, worry and hardship. Yet, following whims and inclinations makes the mind blind so that it does not think of this.

O, Muslims! Pay attention to what you have been created for, namely worshiping Allah (Exalted be He) and obeying Him, and comprehend and adhere to this until you meet your Lord (Exalted be He) to gain eternal happiness and remain safe from the torment of Hellfire.

Allah (Exalted be He) says,﴾ Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! ﴿﴾ "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. ﴿﴾ "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." ﴿

Allah (Exalted be He) also says:﴾ Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmic Faith of Monotheism, on them shall be no fear, nor shall they grieve. ﴿﴾ Such shall be the dwellers of Paradise, abiding therein (forever) - a reward for what they used to do. ﴿

We invoke Allah (Exalted be He) to place all of us among those people and protect us from the evils of ourselves and our misdeeds. Indeed, He is Omnipotent over all things. May Allah's Peace and Blessings be upon His servant and Messenger, our Prophet Muhammad, his Household, and Companions!

Causes of Muslim Weakness Before Enemies and Means of Treatment

(Part No : 5, Page No: 101)

All Praise is due to Allah, the Lord of all the Worlds and the good end shall be for the pious. Peace and blessings be upon His servant, Messenger, and trustee on His revelation; our Prophet, leader and Master Muhammad ibn `Abdullah ibn `Abdul-Muttalib, his family, Companions, those who follow his path, and are guided by his Sunnah until the Day of Recompense. **To Commence:**

Islamic thinkers, leaders, and pioneers have given great attention to the status of Muslims and their current conditions.

They have been greatly occupied with this matter, pondering on the causes of Muslims' weakness, and decline before their enemy, their scattering and difference and in the reasons why their enemies are victorious over them to the extent that they occupied some of their countries.

After they had identified the reasons, indeed they are obvious, they considered the proper ways for dealing with these causes that brought about decline and weakness that are also known. Such causes must be made public, because the diagnosis of a disease and then giving medicine is one of the greatest reasons for recovery and good health.

When a sick person recognizes his sickness and knows the medicine, he should hasten to take the medicine.

(Part No : 5, Page No: 102)

This is the nature of a reasonable person who loves life and desires to get rid of sicknesses; being interested in identifying the disease and trying to know the medicine.

Some people may be overcome by disease to the extent that they may be content with it and their feelings die. Thus, they do not care who described the medicine for them, as sickness becomes a part of their nature with which they feel comfortable and content. This is attributed to the declination of their mood, the weakness of their insight, and the dominance of fancy on their minds, hearts and behavior, as is the case with many people regarding their religion-related maladies and cures.

They are satisfied with their sicknesses and their evil deeds that have weakened them, paralyzed their movements, and made them feel no sickness, unaware of the ultimate consequences, and neglectful to seek the cure even if it is described to them. This is because they do not care and diseases control them, at a time when they are indifferent.

Far-sighted scholars, thinkers, and experts have explained the causes of Muslim weakness and decline and the means for cure, if properly adopted.

The causes of weakness and decline and the superiority of the enemies over the Muslims are due to a main reason with so many bad consequences, namely, ignorance; ignorance of Allah (Exalted be He), His religion, and the consequences which control most people and lead to lack of knowledge and the spread of ignorance.

Ignorance is caused by many factors, such as love of this world and hating death,

(Part No : 5, Page No: 103)

abandoning Salah (prayer), seeking desires, neglect of preparing for one's enemies, contentment with receiving their needs from their enemies, and weak spiritual energy in producing their own needs from the wealth of their countries that leads to division, indifference, disunity, and lack of cooperation.

This is due to these serious causes and consequences: weakness before the enemy, decline in everything, pursuit of prohibited desires, pre-occupation with things that divert people from Allah's path and guidance, and failure to be prepared for the enemy in industry and armament to repel the enemies of Allah and protect people, religion, and homeland.

This disease resulted in seeking the world by every means and collecting it with every reason. Everyone cares only for himself and his country even if this results in the loss of whole or most of his religion.

This is the condition of the majority of people and Muslim countries. It is more likely to say that this is the reality, even though there are some preparations and precautions, but they are not perfect.

The proof that the most heinous cause is the ignorance of Allah (Exalted be He), His religion and the realities which a Muslim should hold fast to and apply, is the saying of the Messenger of Allah (peace be upon him),(If Allah wants to do good to a person, He makes him comprehend the religion.)(Related by Al-Bukhari and Muslim in their two Sahihs (authentic) Books of Hadith).There are also some Ayahs and Hadiths in the same context indicating the bad consequences of ignorance and its end. The Qur'an is full of warnings against ignorance and the

ignorant.

(Part No : 5, Page No: 104)

Allah (Exalted be He) says:(but most of them behave ignorantly.)Allah (Glorified be He) also says:(and most of them have no understanding.)In addition to other Ayahs indicating dispraise of ignorance of Allah (Exalted be He), His religion, the enemies, and the equipment we should prepare, such as armament, unity and cooperation. As a result of ignorance and division; differences, seeking desires and neglecting one's obligations to Allah (Exalted be He) and failure to think of or work for the Hereafter sincerely followed. Most people care for this world as mentioned in the Ayah:(Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world,)(And neglect the Hereafter.)Allah (Glorified and Exalted be He) also says:(Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh).)(And preferred the life of this world (by following his evil desires and lusts),)(Verily, his abode will be Hell-fire;)

As a result of ignorance, these calamities and bad consequences emerge, such as loving the world, hatred of death, seeking desires, abandoning obligations, neglecting Salah and lacking preparation for the enemy by all means, not to mention division, difference, disunity and lack of cooperation.

The Prophet's saying:(If Allah wants to do good to a person, He makes him comprehend the religion)indicates that the sign of goodness and happiness to individuals, people and state is to understand religion because understanding religion; knowing its teachings, and perception of what they should do sooner or later is one of the most important duties of Muslims and a sign that Allah (Exalted be He) destined goodness for them.

Understanding religion also means - besides preparing oneself for the enemies - fulfilling Allah's duties, abstaining from His prohibitions

(Part No : 5, Page No: 105)

and abiding by His boundaries.

It also means that Muslim countries must have industry, equipment, and power so as not to take our needs from our enemies and so that our enemies will be afraid of us. This also helps prepare people physically. Welfare should be abandoned, because it weakens hearts and discourages Muslims from fighting the enemies.

Understanding religion gives enough knowledge of the Hereafter, Paradise, and the great bliss therein. It also gives information about Hell, its torment and the types of torture therein in order to revive and urge the hearts to seek the Hereafter, abandon worldly matters, prepare for the enemy, and seek the ways of Jihad and martyrdom in the Cause of Allah.

Understanding religion provides the rulers and the ruled with full activity to fulfill what Allah (Exalted be He) desires and to stay away from all things that entail His wrath. It also gives the hearts the desire to be united with the rest of the Muslims, to cooperate with them against the enemy, to establish the ordinances of Allah, to rule by His Shari`ah and to abide by His boundaries. It also leads to cooperation to fulfill the duties of Allah (Exalted be He) and His servants. Useful knowledge exhorts to work, cooperation, advising one another and cooperation in goodness. It also gives them keenness on performing obligatory acts, keeping away from forbidden acts, longing for the Hereafter, not hating death in the Cause of Allah, Jihad in the Cause of Allah, fighting the enemies and restoring their rights.

Through knowledge, souls and properties are cheap means to bring about the pleasure of Allah (Exalted be He), make the words of Allah (Exalted be He) superior, save Muslims from the dominance of their enemy, save their own selves from all kinds of trials, save the weak from the control of their enemies,

(Part No : 5, Page No: 106)

keep Muslims safe and preserve their rights against their countries. If ignorance prevails, these rights, benefits, information, altruism and sacrificing of souls and property for the sake of the truth will be lost. A poet said:

What can enemies take from an ignorant	**beyond what the ignorant takes from his self**

Ignorance is an incurable disease causing death of heart and feelings, weakening the body and power, and making the ignorant only care for their lusts and desires such as the desire for houses and clothing. The heart, feelings, and insight of the ignorant have become weak, so there is nothing beyond their current desire and urgent needs to look forward to. It is reported in the Hadith which wasrecorded by Imam Ahmad and others with a good chain of narrationfrom Thawban (may Allah be pleased with him) that the Prophet (peace be upon him) said:(The people will soon summon one another to attack you as people when eating; they invite others to share their food. Someone asked: Will that be because of our small numbers at that time? He replied: No, at that time, you will be numerous: but you will be scum and rubbish like that carried down by a torrent, and Allah will take out the fear of you from the breasts of your enemy and throw Wahn into your hearts. Someone asked: What is Wahn, O Messenger of Allah (peace be upon him): He replied: Love of the world and dislike of death.)

The weakness mentioned in the Hadith comes a result of ignorance, which turns them into worthless people

like the foam of the sea; people do not have insight.

Weakness controlled them and settled in their hearts and they can not seek high status such as Jihad in the Cause of Allah and making His Word superior because of their love of the world. This discouraged them from seeking a high status or seeking Jihad because they fear to miss out on attaining these desires.

(Part No : 5, Page No: 107)

Ignorance pushed them forward to miserliness in order not to spend their wealth except on these desires and made them lose great righteous effective leadership, which does not care for anything except to make the Word of Allah superior and Muslims dominant over their enemies in order to preserve the religion, maintain and make it superior, and protect Muslim countries, lives, and offspring from their enemies.

Ignorance causes serious damage and bad consequences, such as the humiliation of Muslims before their enemies and describing them as the foam of the sea as the Prophet (peace be upon him) explained. The reason for this is that the enemies do not fear Muslims.

Enemies fear power, activity, high spiritual power, and sacrifice for principles. When the enemies see that their opponent does not have this spiritual power but only cares for his own desires, they give them more until their power collapses and their attention is driven away from fighting them by engaging in the world and seeking its pleasures.

Weakness controlled the hearts except those whom Allah (Exalted be He) saved. The enemies do not care for us or even treat us justly because they know that they have no power, jealousy, patience, power to help them to fight and that they do not prepare themselves for this. Therefore, the enemies despise the Muslims, do not care for them and treat them like a master who treats his slave. They are keen to seek their desires by all possible means, they take caution against death, and they are keen to cure themselves against all diseases for fear of death

(Part No : 5, Page No: 108)

and are keen not to take something that may cause death in order not to leave these desires.

Whoever desires the Hereafter and wishes to make the Word of Allah prevail and fight for His Sake, must not be in such a weak condition. We have a good example in the righteous predecessors who were at the time of the Prophet (peace be upon him), the time of his Sahabah (Companions of the Prophet) and those who followed their path of Jihad, prepared themselves for it and bore harm to make the Word of Allah prevail. They fought in His cause to save the nation from the hands of enemies by means of patience, forbearance, Jihad, altruism, spending wealth in the Cause of Allah, training for Jihad, pursuing the Hereafter, fighting the enemies, cooperating with each other, being united to make the Word of Allah superior and saving the Muslims from their enemies.

When we know the disease i.e. ignorance, as we have elaborated, the duty is to cure it with useful knowledge which the Prophet (peace be upon him) brought. There are few people who care to prepare for the enemy in order that the state could find a substitute for the products imported from the enemies.

The disease is clear. It is composed of several diseases that are all the result of ignorance and negligence until death becomes dreadful, the world is desired, and Jihad is a terrible ghost and only few people opt for it. The target has become, not to make the Word of Allah prevail, but to fight for nationalism, patriotism or for anything other than raising the Word of Allah (Islam)

(Part No : 5, Page No: 109)

and eliminating opposite calls. Preparation is weak and targets are away from the right path. The path of success and progress against the enemy lies in seeking useful knowledge, understanding the religion, caring for what Allah (Exalted be He) desires, observing His obligations, turning away from His prohibitions, sincerely repenting to Him from previous sins and negligence, establishing full cooperation between the State and the people over the commands of Allah and His Messenger, abstaining from their prohibitions and being prepared. Allah (Exalted be He) says:❨ And make ready against them all you can of power ❩

There must be physical and material preparation in order to be self-sufficient with what Allah (Exalted be He) has granted us and not to seek the products of the enemies. This is because fighting enemies with the means they produce is very difficult. What will you do if the enemy denies you access to such means, not to mention lack of insight and knowledge?

It is necessary to be in a state of readiness as much as they can. This is sufficient for Muslims so long as they intend to dispense with their enemy, go for Jihad (fighting/striving in the Cause of Allah), save their countries, be willing to establish the Command of Allah, and gain the Hereafter according to their ability. Allah (Glorified and Exalted be He) says:﴿ And make ready against them all you can of power ﴾He does not say to make ready against them power equal to their, for this may not be possible.

If Muslims are sincere, united, preparing all what they can of power against their enemies and support Allah's Religion, He (Glorified and Exalted be He) will help, assist them and make them triumphant over the enemy. Allah, who is Honest in His Saying and Promise, says:

(Part No : 5, Page No: 110)

﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾Allah (Exalted be He) is not disable or in need of people; however, He tries His righteous Servants with evil ones, in order to discern the trustful and the liar and to test the Mujahid (one striving/fighting in the Cause of Allah) and the one seeking salvation. Undoubtedly, Allah is Able to support His allies and destroy His enemies without war and Jihad or preparation. Allah (Glorified be He) says:﴿ Thus [you are ordered by Allâh to continue in carrying out Jihâd against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. ﴾

Allah (Glorified be He) saysin Surah (Qur'anic chapter) Al-Anfalabout the story of the Battle of Badr: ﴿ Allâh made it only as glad tidings, and that your hearts be at rest therewith. ﴾It means supporting them with angels. He (Glorified be He) also says:﴿ And there is no victory except from Allâh, the All-Mighty, the All-Wise. ﴾In SurahAl `Imran,He (Exalted be He) says:﴿ Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise. ﴾Victory is from Allah (Glorified and Exalted be He), but He makes the provision with angels, arms, money, and large armies as means of victory, glad tidings and assurance; but victory is not dependant on this. Allah (Glorified be He) says:﴿ How often a small group overcame a mighty host by Allâh's Leave? And Allâh is with As-Sâbirûn (the patient). ﴾

On the Battle of Badr, the Muslims were over three-hundred-and-ten men. They only had few arms and riding animals. It is said that there were only about seventy camels and the Muslims used to ride them taking turns. They had few weapons;

(Part No : 5, Page No: 111)

they had only two horses. Meanwhile, the army of the Kafirs (disbelievers) was about one thousand, and they had mighty and numerous arms. When Allah (Exalted be He) willed to defeat them, He did and their mighty army did not benefit them. Allah (Exalted be He) achieved the victory of the one-thousand man army at the hands of over three-hundred-and-ten men. By Allah's Help and Support, Muslims achieved victory and captured seventy of the Kafirs, killed another seventy and defeated the rest. All this was part of Allah's Signs and Victory.

In the Battle of Al-Ahzab, the Kafirs invaded Madinah with ten thousand fighters from Quraysh and other tribes. They besieged Al-Madinah and the Prophet (peace be upon him) built Al-Khandaq (The Trench), which was of the means of material victory. They set Al-Madinah under siege, then Allah (Exalted be He) removed them without fight; He cast terror into their hearts and sent down winds and forces (angels) from Him till they were indecisive and withdrew frustrated to their country due to Allah's Help and Support. They were let down and did not invade the Prophet (peace be upon him) in Al-Madinah. The Prophet (peace be upon him) invaded them on the Battle of Al-Hudaybiyyah, when the well-known peace treaty took place. Then the Prophet (peace be upon him) invaded them in Ramadan in 8 A.H. when Allah (Exalted be He) granted him victory in the conquest of Makkah. People entered Allah's religion (Islam) in crowds.

What is meant is that victory is at the Hands of Allah (Glorified and Exalted be He). Allah (Exalted be He) is the Supporter of His Slaves but He orders people to take the means leading to it. The greatest means is obeying Allah (Exalted be He) and His Messenger (peace be upon him). Obedience involves gaining knowledge of the religion to learn the Rule and Shari`ah of Allah with respect to yourself, others, striving against your enemy, preparing yourselves to face your enemy, give up the acts that Allah forbids, carry out the Obligations of Allah, observe the Limits of Allah, cooperate with your Muslim brothers, sacrifice what is dear and valuable for the Sake of Allah (Glorified and Exalted be He) and supporting His Religion and making the Word of Allah the uppermost, not for the Sake of people, a country, or nationalism.

(Part No : 5, Page No: 112)

This is the way to achieve triumph over the enemy by learning the Shari`ah and gaining knowledge about the Religion of Allah (Exalted be He). All this should be undertaken by the rulers and the ruled. Moreover, we should act upon this and give up what Allah prohibited. He says:﴿ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴾So whoever wants to attain Allah's Victory, Support and make His Word Superior should be the first

to give up his sins and all that violates Allah's Commandment. Allah (Glorified and Exalted be He) says:﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴿Allah (Exalted be He) does not say that He promises those who belong to Quraysh or the Arabs or those who build palaces and extract oil, etc. Rather, He makes the judgment dependant on true Iman (Faith/belief) and righteous deeds, whether the people are Arabs or non-Arabs.

These are the means of victory and ruling on earth. It is not Arabism or the like, but rather true Iman in Allah (Exalted be He) and His Messenger (peace be upon him) and righteous deeds.

This is the condition of victory. Whoever follows the right way will be granted authority, sovereignty over earth, and victory over the enemies. Whoever violates this will not be granted victory, safety or power. A Kafir may be granted victory over a Kafir, a criminal may be triumphant over a criminal and a hypocrite may be supported against a hypocrite. However, the victory assured and promised by Allah (Exalted be He) to His believing slaves over their enemies is to be achieved after abiding by the conditions and the characteristics set out by Allah (Glorified and Exalted be He); true Iman

and righteous deeds.

This includes supporting the Religion of Allah (Exalted be He) who says:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. ﴿This is how to support the Religion of Allah (Exalted be He). He who enjoins the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbids the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) is thereby supporting the Religion of Allah, for this entails carrying out the Obligations of Allah and forsaking His prohibitions. He (Exalted be He) says:﴾ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ﴿He (Glorified be He) also says:﴾ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ﴿The people of success, victory and a good end are those who do righteous deeds, enjoin the Ma`ruf, forbid the Munkar, establish Salah (Prayer), pay Zakah (obligatory charity) and support Allah (Glorified and Exalted be He). They are referred to in His Saying (Exalted be He):﴾ and (as for) the believers, it was incumbent upon Us to help (them). ﴿The remedy is clear but who wants it and who makes use of it? This is the duty of rulers, scholars, and dignitaries everywhere and in all Islamic countries once they are trustworthy in calling for Islam, establishing Salah, paying Zakah, enjoining the Ma`ruf, forbidding the Munkar, comprehending religion, reforming school curriculums, cooperating and uniting against the enemies, observing sincerity for Allah with regard to deeds, and performing them with trust, and hoping for the reward in the Hereafter.

In this way, they will deserve victory and support from Allah (Glorified be He) as was the case

with the Salaf (righteous predecessors). In the near past, there was the Imam and Mujaddid (a revivalist Muslim scholar), (Muhammad ibn `Abdul Wahhab) in the twelfth century A.H. On seeing the spread of ignorance, suspend of Shari`ah, rarity of callers to Allah (Glorified and Exalted be He), and division of the people of the Peninsula into small states without knowledge or guidance,

he assumed the call to Allah (Glorified and Exalted be He), warned people against the danger that was befalling them and sought to unite them on Al-Haqq (the Truth) and under one leader who would establish the Commandment of Allah and strive for His Cause. He (may Allah be merciful with him) sought assiduously to call to Allah (Exalted be He), contacted rulers and wrote booklets on Tawhid (belief in the Oneness of Allah/ monotheism), judging according to Allah's Shari'ah (Islamic law) and avoiding Shirk (associating others with Allah in His Divinity or worship). He was patient, hoped for the reward from Allah, studied and comprehended the religion at the hands of top shaykhs. Then, he continued calling for Allah, striving for His Cause and uniting people first in Huraymila', then in Al-`Uyaynah, then to Al-Dir`iyyah where Muhammad ibn Saud (may Allah be merciful with him) pledged allegiance to strive for the Cause of Allah and establish Allah's Command. They faithfully cooperated in striving, despite their weakness, till Allah (Exalted be He) supported them and granted them victory. Then they pronounced Tawhid and called people to Al-Haqq and guided them to judge by the Shari'ah of Allah with respect to all people's affairs. Due to their faithfulness, seeking Allah's Help, and having good intention, Allah (Exalted be He) supported and aided them. Their reports are known to whoever has little insight.

After a period of indetermination and division, King `Abdul-`Aziz (may Allah be merciful with him) undertook the affairs and was keen to seek the Help of Allah, and then of the scholars, believers and insightful people. Allah (Exalted be He) supported and aided him and united the Muslims in the Arabian peninsula on judging according to the Shari`ah of Allah and on Jihad, till matters settled down and the Peninsula united (from north to south and from east to west) on Al-Haqq and guidance by means of trustfulness, Jihad, and making

the Word of Allah superior. What I want to say is that there are so many examples.

(Part No : 5, Page No: 115)

Likewise, the story of Salah Al-Din Al-Ayyuby is famous and so is that of Mahmud Zynky. To sum up, since the Salaf were true in their Jihad at the time of the Prophet (peace be upon him) and after that, Allah (Exalted be He) honored and made them high in rank and they undermined the two great empires of the time; the Empire of Persia and the Roman empires in Al-Sham (The Levant) and its surroundings. When their successors were also trustful in their belief, Allah (Exalted be He) granted them victory as a reward for their trustfulness and cooperation in making the Word of Allah superior. However, at different times, trustful and sincere people may rise and Allah (Exalted be He) helps them triumph over their enemy, thanks to their sincerity, assiduousness and sacrifice.

It is Allah (Glorified and Exalted be He) Who supported those in the past and it is He Who will support others in the future. He supports he who supports Him and disappoints he who disappoints Him. Allah (Exalted be He) says:﴾ Is not Allâh Sufficient for His slave? ﴿Allah (Glorified be He) also says:﴾ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. ﴿Allah (Glorified be He) also says:﴾ How often a small group overcame a mighty host by Allâh's Leave? And Allâh is with As-Sâbirûn (the patient). ﴿

The misfortune is within us, as Allah (Glorified and Exalted be He) says:﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿Misfortune is the product of Muslims' weakness, laziness, ignorance, favoring the worldly life, loving this life, hating death, giving up the obligations of Allah, abandoning Salah, pursuing lusts, leaning forbidden acts and immoral songs that spoil hearts and morals.

(Part No : 5, Page No: 116)

Because of this and the like Allah (Exalted be He) gives power to the enemy over the Muslims. Allah (Glorified and Exalted be He) says:﴾ And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction. ﴿

We ask Allah to grant us and all Muslims and their rulers Tawbah (repentance to Allah), Istiqamah (integrity), cooperation in piety, righteousness, and making ready against the enemy, comprehension of religion, patience with what pleases Allah and against what brings His Anger. We also ask Allah (Glorified be He) to protect us from misleading temptations and causes of what displeases Him and to support His Religion, make His Word superior, let down His enemies, unite Muslims on Al-Haqq and guidance, correct the Muslim rulers and grant them insight. He is All-Hearer, Ever Near. May Allah's Peace and Blessings be upon our master, Muhammad, his family and Companions!

The Duty of Youth

(Part No : 5, Page No: 117)

Praise be to Allah. May peace and blessings be upon His Messenger, his family, his Companions, and those follow his example and guidance until the Day of Judgment!

I thank Allah (Glorified and Exalted be He) for blessing us with meeting brothers in Allah and our dear sons. I ask Allah (Glorified and Exalted be He) to bless this gathering and help us benefit from it and set aright our hearts and deeds; for He (Glorified and Exalted be He) is Bountiful and Generous. I would like to thank those in charge of this center for inviting me to this meeting. I ask Allah to double their reward and make us, you, and them of those who guide and are rightly-guided! He is the best to be invoked!

Briefly, we will discuss the topic of "The duty of youth"

It is known that Allah (Glorified and Exalted be He) created man and Jinn (creatures created from fire) to worship Him Alone without partners. He sent the messengers (peace be upon them) to invite people to worship Him, clarify this glorious matter, guide them to the goodness, and warn against evil. Allah (Exalted be He) states, ﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿﴾ I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). ﴿﴾ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. ﴿

Allah (Glorified and Exalted be He) created man and jinn to worship Him alone without partners. It is He who provides Rizq (sustenance) and is not in need of any of His creatures. He (Glorified and Exalted be He) is the All-Provider.

(Part No : 5, Page No: 118)

They were created to worship their Lord glorifying, surrendering, and submitting to Him by carrying out His commands and avoiding His prohibitions devotedly, sincerely, and optimistically. Worship is to obey Allah and His Messenger (peace be upon him) by doing His commands and refraining from the prohibitions humbly and submissively for the love of Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) hoping for Allah's reward and warning against His (Glorified and Exalted be He) punishment.

The messengers (peace be upon him) detailed and explained the manner of worshipping Allah through the revelations that clarify His commands and prohibitions. Allah (Glorified and Exalted be He) states, ﴾ Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. ﴿**Allah (Exalted be He) also says:** ﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ﴿**Allah (Exalted be He) also says:** ﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿**Allah (Exalted be He) also says:** ﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿**It is obligatory upon jinn and man, males and females, young and old, to worship Him Alone obeying Him by doing whatever He orders and refraining from whatever He prohibits according to what the messengers (peace be upon them) conveyed.**

It is well known that Muhammad (peace be upon him) is the Messenger sent to this Ummah (nation). Allah sent him to

(Part No : 5, Page No: 119)

this Ummah in particular and made him the seal of the prophets. There were many messengers before him who were sent to their people in particular. However, our Prophet Muhammad (peace be upon him) was sent to mankind. Allah (Exalted be He) states, ﴾ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴿**Allah (Glorified and Exalted be He) also says:** ﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh ﴿**Allah (Glorified be He) also says:** ﴾ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. ﴿**It is reported in a Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) that the Prophet (peace be upon him) stated,** ﴾ "I am the seal of prophets and there is no prophet after me." ﴿**Scholars unanimously agree that he is the seal of the prophets and messengers, and there will be no prophet or messenger after him.**

Therefore, Allah made his message for all; Arabs and non-Arabs, jinn and man, males and females, black, white, or red. There is no difference between them. Allah (Glorified and Exalted be He) states, ﴿ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh ﴾ **Allah (Exalted be He) also says:** ﴿ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴾

It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that the Prophet (peace be upon him) stated, ﴿ Every Messenger was sent especially to his own people, whereas I have been sent to all people. ﴾ **Allah (Exalted be He) states,** ﴿ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists). ﴾ **Allah (Glorified be He) also says:** ﴿ Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the 'Alamîn (mankind and jinn). ﴾ **i.e. all of them.**

It is obligatory upon man and Jinn to obey the Messenger (peace be upon him), follow his path, and holdfast to his way by our words, deeds, and beliefs. We should love him sincerly more than self, family, and all people.

(Part No : 5, Page No: 120)

Thus, a servant proves successful and is saved in this life and in the Hereafter. He will also have eternal happiness and a good end. Allah states, ﴿ So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴾ **Whoever believes him, follows his path, and obeys his laws will prove successful. Whoever loves Allah and His Messenger (peace be upon him) sincerly will be happy in this worldly life and in the Hereafter. Allah (Glorified and Exalted be He) states,** ﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴾

Allah (Exalted be He) also states, ﴿ the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. ﴾ ﴿ And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. ﴾ **The Prophet (peace be upon him) stated,** ﴿ "All my people will enter Paradise, except those who refuse." They (his Companions) said, "O Messenger of Allah! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys has refused." ﴾ **(Related by Imam** Al-Bukhari **in his Sahih (authentic) Book of Hadith)**

It is obligatory upon every Mukallaf (persons meeting the conditions to be held legally accountable for their actions); male or female, young or old, jinn or man, Arab or non-Arab, to worship and obey Allah alone and follow His Shari`ah (Islamic law) and His Messenger (peace be upon him).

It is the right of Allah to worship Him alone without partners. Allah (Exalted be He) states, ﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾**,** ﴿ And your Lord has decreed that you worship none but Him. ﴾ **and** ﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾

(Part No : 5, Page No: 121)

Worship is to obey Him, follow His Laws, revere His orders, and abandon what He prohibits with humility, submissiveness, love, obedience, truthfulness, fear, and desire.

Whoever worships anything besides Him commits Shirk (associating others with Allah in His Divinity or worship). Whoever worships, supplicates, seeks the help of, and offers sacrifices to the sun, the moon, the stars, the idols, the Jinn, the prophets, the messengers, the Awliya' (pious people), and the like, or believes that they can profit, harm, heal the sick, grant provision or victory over enemies, etc., or ascribe partners to Him, has committed Shirk. All this is a form of major Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) which invalidates good deeds. Such person will enter Hellfire and Paradise will be prohibited for as he will be deprived of Allah's forgiveness. Allah (Exalted be He) states, ﴿ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. ﴾ **Allah (Exalted be He) also says:** ﴿ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴾ **Allah (Exalted be He) also says:** ﴿ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴾ **Allah (Exalted be He) also says:** ﴿ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴾

Shirk involves devoting certain acts of `Ibadah (worship) to anything else other than Allah (Glorified and Exalted be He) such as the Jinn, man, angels, idols, trees, planets, stones,

(Part No : 5, Page No: 122)

or any other creature. Whoever beseeches these creatures, offer vows or sacrifices to them, or seeks their help commits shirk and worships others beside Allah. Therefore, their Shahadah (Testimony of Faith) becomes Batil (null and void), because "La ilaha illa Allah (there is no

deity but Allah) is the word of Tawhid (monotheism) which is the cornerstone of Islam. Allah states,﴿ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ﴾Allah (Exalted be He) also says:﴿ So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin ﴾

Whoever joins partners with Allah has nullified this word since it means: there is no one has the right to be worshipped but Allah. He (Exalted be He) states inSurah Al-Hajj,﴿ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴾Whoever claims that it is permissible to associate partners with Allah and worships idols, trees, stones, prophets, kings, Jinn, etc., commits Shirk, Kufr, and fabricates the greatest lie against Allah. One becomes a Mushrik (one who associates others with Allah in His Divinity or worship) and Kafir (disbeliever), if one believes that this is permissible even if he does not act accordingly.

Likewise, whoever denies the well-established Islamic principles that Allah has prescribed is a Mushrik and a Kafir. Whoever denies the obligation of Salah (Prayer), Zakah (obligatory charity), Sawm (Fast) of Ramadan, or Hajj while having the means to perform it, or denies the prohibition of Zina (adultery), Khamr (intoxicant), sodomy, Riba (usury), ingratitude to parents, or any of the well-established Islamic precepts is a Mushrik and a Kafir. The Din is to worship Allah Alone and to believe in His ordinances such as the obligations and the prohibitions, so a Muslim must submit, believe, and holdfast to these commands and prohibitions.

Youth play an important role, for they are the mainstay of the Ummah (community). We pray they will be full of goodness. They will make the Din victorious, if they holdfast and comprehend it. We pray that they will benefit and raise our community to a lofty status, make the Din of Allah superior, and triumph over its enemies. It is the duty of our youth to support Al-Haqq (the Truth) and its advocates and combat falsehood and its advocates.

It is obligatory upon each youth who is Mukallaf (person meeting the conditions to be held legally accountable for their actions) to be keen on applying Islam's ordinances and be versed in its rulings from the Qur'an, the Sunnah, and the scholars who are known for their knowledge, virtue, and sound belief. This will allow him to holdfast to and invite people to the Din and abstain from what Allah has prohibited with knowledge. This is gained through frequent recitation, memorization, and pondering over the Qur'an as it is the Straight Path of Allah, the Wise Reminder, and the guide to all goodness. Allah (Glorified be He) states,﴿ Verily, this Qur'ân guides to that which is most just and right ﴾Allah (Exalted be He) also says:﴿ Say: "It is for those who believe, a guide and a healing." ﴾Allah (Glorified and Exalted be He) also says:﴿ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴾

The youth and all Muslims should give attention to the Sunnah of the Messenger of Allah (peace be upon him) that includes his Hadiths and Sirah (the Prophet's biography). They should comprehend and memorize it according to their ability. They should also invite people to live according to it. Scholars unanimously agreed that the Sunnah is the second Wahy (Revelation) and the second principle of Shari`ah (Islamic law). Allah (Exalted be He) states,﴿ By the star when it goes down (or vanishes). ﴾﴿ Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred. ﴾﴿ Nor does he speak of (his own) desire. ﴾﴿ It is only a Revelation revealed. ﴾and

﴿ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴾Allah (Glorified and Exalted be He) honored the Qur'an and the Sunnah with His mentioningin the last Ayahs (Qur'anic verses) of Surah Al-Shura,﴿ And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism). ﴾﴿ The Path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision). ﴾In this Ayah, Allah (Glorified be He) informs us that the Qur'an and the Sunnah make a person lead a good life and a light that grants guidance to whomever Allah wills.

Young scholars must holdfast to the Qur'an and the Sunnah of His Messenger (peace be upon him). They must understand them deeply and seek their guidance to the Straight Path of Allah which leads to Him, His Abode of honor, and His Paradise. They should act upon them in schools, universities, and Halaqahs (learning circles). They should also consult truthful scholars regarding complex issues. Allah (Exalted be He) states,﴿ So ask the people of the Reminder, if you do not know. ﴾

The youth should give due attention to the books which they are given to study and memorize and compare them to the Qur'an and the Sunnah of their Prophet (peace be upon him), so they will be well-informed about their teachings. Thus, they will understand the lessons of their

professors at schools, universities, and Islamic classes. This is only achieved through seeking the help of Allah (Glorified and Exalted be He) and asking Him for guidance and success, and that we will not misuse our time. Studying,

and consulting professors for more clarification and studying with colleagues are also required. In this way, students will save his time and prepare for the their next lessons. It is not acceptable for a student to refrain from studying with his colleagues or asking his professors. One must not be shy in seeking knowledge or asking about difficult matters. Allah (Exalted be He) statesin Surah Al-Ahzab, ﴿ but Allâh is not shy of (telling you) the truth. ﴾**It is reported that** Um Sulaym Al-Ansariyyah **(may Allah be pleased with her) said,** ﴿ "O Messenger of Allah, verily, Allah is not shy of (telling you) the truth. Is it obligatory for a woman to perform Ghusl (bathing following major ceremonial impurity) after experiencing nocturnal emission? He (peace be upon him) replied, "Yes, if she sees the fluid." ﴾**(Agreed upon by Al-Bukhari and Muslim).i.e. the fluid refers to the Mani (secretion emitted upon orgasm). The honorable Tabi` (successor, the generation after the Companions of the Prophet)** Mujahid Ibn Jabr **said, "Knowledge is not attained by a shy or an arrogant person." (Related by Al-Bukhari in his Sahih (authentic) Book of Hadith in the form of Mu`allaq (a Hadith missing link in the chain of narration)**

It is obligatory upon youth and others to act according to the knowledge they acquire by performing obligatory acts and abstaining from prohibitions. This is the aim of learning and the reason for being well-grounded in knowledge. This also leads to Allah's pleasure and guidance.

Some people learn but do not act accordingly. Undoubtedly, this is a great disaster and imitation of the enemies of Allah; the Jews and corrupt scholars who incurred the Wrath of Allah, because they did not act in accordance with their knowledge.

Some Salaf (righteous predecessors, may Allah be pleased with them), said, "Whoever applies what he learns is granted knowledge of things that they do not know." Allah (Glorified be He) states, ﴿ While as for those who accept guidance, He increases their guidance and bestows on them their piety. ﴾**Allah (Exalted be He) also says:** ﴿ And Allâh increases in guidance those who walk aright. ﴾**Whoever accepts guidance, Allah grants him more guidance, knowledge, and success.**

Allah (Exalted be He) states inSurah Al-Fatihah, ﴿ Guide us to the Straight Way. ﴾﴿ The Way of those on whom You have bestowed Your Grace ﴾**i.e. scholars and messengers and those who follow them in righteousness.**

They are those who have knowledge of Allah, apply His ordnances, understand and hold fast to Islam. Allah (Glorified and Exalted be He) states, ﴿ And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq (رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are! ﴾**They are those upon whom Allah has bestowed His Grace and are on the Straight Path. They are the scholars, the pious people, and the people of deep insight. Allah (Glorified be He) reminds us of those who incurred His anger and of those who have gone are astray,** ﴿ not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error). ﴾**"...those who incurred Your Anger..." refers to those who have knowledge but do not act accordingly such as the Jews and the like. As for His saying, "....nor of those who went astray", it refers to the Christians and misguided people who worship Allah without correct knowledge. A believer asks his Lord for guidance to the path of those upon whom Allah has bestowed His Grace such as the scholars and the pious people, and protection from the way of those who incurred Allah's Anger and those who went astray.**

It is obligatory upon the youth in particular and the Muslims in general to give due attention and be keen on gaining knowledge, being versed in Islamic issues, act accordingly, manage one's time, studying well, asking about difficult issues, and offering advice to the servants of Allah. The Prophet (peace be upon him) stated, ﴿ If Allah wants to do good to a person, He makes him comprehend the religion. ﴾**,**﴿ Whoever goes on a path seeking knowledge, Allah will place him on a path leading to Paradise. ﴾**and**﴿ There are seven (people) whom Allah will shade with His Shadow on the Day when there will be no shade other than His Shade: A just ruler; and a young person who grew up worshipping Allah, the Exalted; and a man whose heart is attached to the mosques; and two men who meet and depart from each other for the Sake of Allah; and a man who is seduced by a powerful and beautiful woman but he says, 'I fear Allah'; and a man who gives in charity and conceals it, so that his left hand does not know what his right has given; and a man who remembers Allah when he is alone and his eyes shed tears." ﴾**(Agreed upon by Al-Bukhari and Muslim).**

A young person who grows up worshiping Allah attains a great status because of his Islamic understanding, knowledge, and counsel. This is because he grows up in an atmosphere of knowledge, virtue, good deeds, worship, and goodness. Therefore, he becomes beneficial to himself

and to the servants of Allah until he meets His Lord.

The most important obligation after the Shahadah (Testimony of Faith) is observing the Five Obligatory Daily Prayers. Salah is the cornerstone of Islam. Whoever observes the performance of Salah preserves his religion, and whoever neglects it neglects other obligatory duties. Therefore, dear listeners and young people, I advise you, myself, and all Muslims to fear Allah everywhere and observe Salah at its due time in congregation. This is the most important duty upon all Muslims, males and females, for as previously mentioned Salah is the main pillar of Islam. Whoever observes it preserves his religion and whoever neglects it neglects other obligatory duties. The first deed for which a person will be brought to account on the Day of Resurrection will be Prayer. If it is perfectly performed, then one will be safe and successful; otherwise, one will be an unfortunate loser.

The Prophet (peace be upon him) stated, (The mainstay of the matter is Islam, its pillar is Salah, and its topmost part is Jihad (defending the Cause of Allah).") **Likewise, the Prophet (peace be upon him) said,** ("Islam has been built on five (Pillars): testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing the Salah, paying Zakah, fasting Ramadan, and performing Hajj.") **Salah is the second pillar of Islam. Also,** ("The covenant that distinguishes between us and them (the hypocrites) is Salah. Anyone who abandons it is a Kafir.") **and** ("Verily, the act that admits a person to Shirk and Kufr (disbelief) is the negligence of the Salah.")

In addition, a Muslim must pay Zakah (obligatory charity) when his wealth reaches Nisab (the minimum amount on which Zakah is due).

A Muslim must also observe Sawm (Fast) in Ramadan and perform Hajj once in a lifetime.

Among the great duties are: showing gratitude and kindness to parents, maintaining the ties of kinship, honoring guests, honesty, enjoining good, forbidding evil, rendering trusts, giving advice to every Muslim, and abstaining from all that Allah has forbidden such as Zina (adultery), theft, Khamr (intoxicants),

dealing in Riba (Usury), Ghibah (backbiting), bearing false witness, and lying.

Our youth should be brought up according to these principles. They should become accustomed to doing good and exerting themselves until they fulfill the obligations of Allah and abstain from what He has forbidden. They should abstain from drugs and Khamr, for their evils are great. A Muslim should avoid them and beware of sitting with people who use them as this might lead to imitating them.

It is obligatory to befriend good people and avoid evil ones. It is also obligatory to show gratitude and kindness to parents, because their rights are great. Good treatment, showing humbleness to colleagues and fellow Muslim brothers, and showing kindness to neighbors are noble characteristics. Allah (Glorified and Exalted be He) states, (Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masâkîn (the poor), the neighbour who is near of kin, the neighbour who is a stranger) **The Prophet (peace be upon him) states,** ("Jibril (Gabriel, peace be upon him) impressed upon me about (the kind treatment of) neighbors (so much) that I thought he would soon give them the (right) of inheritance.") **In addition to other morals of believers, The Prophet (peace be upon him) stated,** ("I was sent to perfect good morals.")

Among noble characteristics are: obeying Allah and His Messenger at all times, making good use of one's time, fulfilling Allah's orders and abstaining from what He prohibited, maintaining high morals, honoring parents, keeping ties of kinship, giving preference to others, refraining from Ghibah and Namimah (tale-bearing), guarding one's tongue against all evil, remembering Allah frequently, enjoining good and forbidding evil, and inviting people to goodness and warning them against evil.

Thus, a believer should accustom himself to these good morals. He should accustom himself also to refrain from what Allah has forbidden, for habits endure. Allah has decreed that if He guides his servant at a young age, he will help him to remain steadfast until his death. Let every believing and righteous youth remain steadfast upon and follow the Truth, befriending good people who help him to do good and abstaining from accompanying the wicked.

I ask Allah with His Most Beautiful Names and Attributes to guide us all to useful knowledge and righteous deeds. I ask him also to guide us to His Straight Path and to protect us from the evil of ourselves and from our bad deeds. I ask Him to grant us all sound understanding of Islam and support us to abide by it and call others to it. He (Glorified and Exalted be He) is the Most Generous. I ask Him (Glorified be He) to guide our rulers to all that is good, give victory to His Religion, make His Word uppermost through them, support them with righteous followers, and make them of those who guide and are rightly guided.

May Allah (Glorified be He) guide all Muslim rulers and help them to exact and rule according to Allah's Shari`ah and discard what opposes it! May Allah guide their followers, set aright the

affairs of all Muslims everywhere, entrust them to pious rulers, grant them understanding of the Religion, and increase among them the number of the callers for guidance. He is the One Who is Capable of doing so! Peace and prayers be upon His servant and messenger, our Prophet Muhammad, his family, Companions, and those who followed him in righteousness!

(Part No : 5, Page No: 130)

Unity of Muslims as one of the goals of Hajj

Praise is due to Allah Who has made Al-Bayt (the House: another name for the Ka`bah) a resort for mankind, a place of safety, and a guidance and blessing for all beings. Allah (Exalted be He) ordered His Servant and Messenger Ibrahim, the leader of those who worship none but Him and the father of all the prophets, to guide the people to Al-Haqq (the Truth) and proclaim Hajj to them after designating for him the site of Al-Bayt so that they will come from every distant place to witness benefits for themselves and mention the Name of Allah on known days. I testify that there is no deity but Allah Alone Who has no partner, the Deity of earlier and later generations, Who has sent His Messengers and revealed His Books to establish proof and clarify that Allah (Glorified be He) is the Only One deserving worship and obedience, and that His Shari`ah (Islamic law) must be followed and anything which opposes it must be avoided. I testify that Muhammad is the Servant and Messenger of Allah, who was sent as a mercy to all beings and a proof against them. Allah (Exalted be He) sent him with guidance and the religion of truth to make it superior over all religions and ordered him to inform the people about their religious duties. The Prophet (peace be upon him), indeed, carried out his mission by word and deed; may peace and blessings of Allah be upon him.

The Prophet (peace be upon him) performed the Farewell Hajj and informed the people of the rituals of Hajj by what he did and said during it. He said to the people: (Take your (Hajj) rituals from me, for perhaps I might not meet you after this year.) **Thus, he (peace be upon him) explained all the rituals of Hajj; its words and actions, by what he said and did. He (peace be upon him) conveyed the Message, fulfilled the trust, and engaged in Jihad (striving in the Cause of Allah) sincerely. When he died, his Rightly-Guided Caliphs and Sahabah (Companions of the Prophet - may Allah be pleased with them)**

(Part No : 5, Page No: 131)

followed his right path and clarified to the people this great Message by their words and deeds. They honestly conveyed to the people the Prophet's sayings and deeds; may Allah be pleased with them and grant them the best abode.

One of the most wonderful goals of Hajj is to unite Muslims upon Al-Haqq (the Truth) and guide them to it so they will hold fast to the Din (religion) of Allah, worship Him Alone, and follow His Shar` (Law). For this reason, I thought of entitling this lecture "Uniting the word of Muslims upon Al-Haqq is one of the goals of Hajj". There are several other goals of Hajj, and we will explain many of them In sha'a-Allah (if Allah wills).

To proceed:

I thank Allah (Glorified and Exalted be He) for this meeting with my brothers in Islam in the Literary Cultural Club of Makkah **to cooperate in good and clarify many of the goals of Hajj to** Al-Bayt **so that the pilgrims would benefit from what Allah (Exalted be He) has ordained and know many of the rituals which they are unaware of.**

I thank those in charge of the Club, at the head of whom is the honorable brother Dr. Rashid Al-Rajih, **the head of the Club, and the Director of Umm Al-Qura University for inviting me to this event. I ask Allah to guide us all to that which pleases Him, to help those in charge of the Club to do all that is good and to make their efforts beneficial to Muslims, and to make us all among those guiding others and being guided by Allah and among the supporters of Al-Haqq wherever we are.**

O brothers in Islam! Allah (Glorified and Exalted be He) has prescribed Hajj for His Servants and made it the fifth Rukn (Pillar) of Islam for wisdom and several secrets and benefits. Allah (Glorified and Exalted be He) has referred to this in the following Ayah (Qur'anic verse), by saying:

(Part No : 5, Page No: 132)

(Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) Hanîfa (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of Al-Mushrikûn " (See V.2:105))(Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-`Alamîn (mankind and jinn). )( In it are manifest signs (for example), the Maqâm (place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka`bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the `Alamîn (mankind, jinn and all that exists).)

Thus, Allah (Exalted be He) has shown that Al-Bayt was the first place appointed on earth to

worship Him and draw closer to Him by doing that which pleases Him. It was authentically reported inthe Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)- as narrated by Abu Dharr (may Allah be pleased with him) who said:(I said: O Messenger of Allah! Tell me about the first Masjid (mosque) that was constructed on earth. He replied: Al-Masjid Al-Haram (the Sacred Mosque in Makkah). I said: Then which was next? He answered: Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem). I asked: How long was the space of time between them (i.e. between their construction)? He answered: Forty years. I asked: Then which was next? He said: Wherever you may be and the Salah (Prayer) time becomes due, perform Salah there, for it (the earth) is a Masjid for you.)

The Prophet (peace be upon him) has shown that the first place of worship appointed to mankind was Al-Masjid Al-Haram, which has been constructed for the purpose of worshipping Allah (Glorified and Exalted be He) and drawing closer to Him as stated by scholars. In fact, there were other places that were designated for habitation, not for worship, obedience, and drawing closer to Allah by the sayings and deeds which please Him. The next place of worship was Al-Masjid Al-Aqsa, which was built by the grandson of Prophet Ibrahim, that is, Ya`qub ibn Ishaq ibn Ibrahim (peace be upon them). The Masjid was reconstructed after a long period of time by Prophet Sulayman (peace be upon him). After this, all the earth was declared to be a place of worship. The third Masjid was Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), which was constructed by Prophet Muhammad (peace be upon him) when he immigrated to Madinah with his Sahabah (may Allah be pleased with them) and said that it is the best Masjid after Al-Masjid Al-Haram. Thus, there are three superior Masjids, the greatest and best of which is Al-Masjid Al-Haram, then Al-Masjid Al-Nabawy, and finally

Al-Masjid Al-Aqsa.

Offering Salah in these three Masjids gives double rewards. It is reported in a Sahih (authentic) Hadith:(Offering Salah in Al-Masjid Al-Haram is equal to (offering) a hundred thousand Salah.)It is also reported about Al-Masjid Al-Nabawy:(Salah in the Prophet's Masjid is better than one thousand Salah in any other Masjid.)(It is also reported that Salah in Al-Masjid Al-Aqsa is equal to five hundred Salah.)These are the greatest and best Masjids; the Masjids of the prophets (peace be upon them).

Allah (Glorified and Exalted be He) has prescribed Hajj for His Servants because of its great benefits. The Prophet (peace be upon him) told us that Hajj is obligatory for the Servants who are Mukallaf (meeting the conditions to be held legally accountable for their actions) and can afford its expenses. Allah (Glorified and Exalted be He) says:(And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence))

The Prophet (peace be upon him) delivered a Khutbah (sermon), saying:(O people, Allah has made Hajj obligatory for you; so perform Hajj. He was asked: O Messenger of Allah! (Is it to be performed) every year? He (peace be upon him) said: The obligatory Hajj is (to be performed) only once. If anyone performs it more (than once after the first obligatory one), they perform a supererogatory act.)Thus, Hajj is a Faridah (obligatory act) that must be performed only once during one's lifetime. It is obligatory for Muslims, males and females, who are Mukallaf and can afford its expenses. It is considered a Nafilah (a supererogatory act of worship) and an act of drawing closer to Allah (Exalted be He) for whoever has performed it once and performs it more times. The honorable Prophet (peace be upon him) said:(The (performance of) `Umrah (lesser pilgrimage) is a Kaffarah (expiation) of the sins committed (between it and the previous one). And the reward of Hajj, which is Mabrur (accepted), is nothing except Jannah (Paradise). )This applies to Hajj and `Umrah which are Faridah and Nafilah.

The Prophet (peace be upon him) said:(Whoever comes to this Bayt (i.e. to perform Hajj) and does not approach his wife for sexual relations nor commits sins (while performing Hajj) will return as sinless as a newborn baby.)In another narration, he said:(Whoever performs Hajj to this Bayt and does not approach his wife for sexual relations nor commits sins (while performing Hajj) will return as sinless as a newborn baby.)This indicates the great merit of Hajj and `Umrah, for the performance of `Umrah is a Kaffarah of the sins committed between it and the previous one and the reward of Hajj, which is Mabrur, is nothing except Jannah.

Believers must hasten to perform this Faridah of Hajj

wherever they are and whenever they are able to afford its expenses. If they perform Hajj one time or more, then it is to be counted as a Nafilah and not as a Faridah, but it still has a great merit. It is reported in a Sahih Hadith:(The Messenger of Allah (peace be upon him) was asked: What is the best deed? He replied: To believe in Allah and His Messenger. He was asked: What is the next (in goodness)? He (peace be upon him) replied: To participate in Jihad. He was then asked: What is the next (in goodness)? He replied: To perform Hajj which is Mabrur.)
(Agreed upon by Al-Bukhari and Muslim)

The Prophet (peace be upon him) performed the Farewell Hajj and prescribed for the people the rituals of Hajj by what he said and did. He (peace be upon him) also delivered a wonderful Khutbah on the Day of `Arafah (9th of Dhul-Hijjah) in which he reminded the people of Allah's Rights and of Tawhid (monotheism). He told them that everything pertaining to Jahiliyyah (pre-Islamic time of ignorance) was abolished, that Riba (usury) was abolished, and that revenge of Jahiliyyah was abolished. He advised them to hold fast to the Qur'an and the Sunnah (whatever is reported from the Prophet), assuring them that they would never be led

astray if they hold fast to them. He explained many other issues, among which were husbands' and wives' rights. He, then, said:﴿ You are going to be asked about me, so what shall you say? They said: We testify that you have advised us, fulfilled (the trust), and conveyed (the Message). Whereupon he (peace be upon him) kept raising his finger to the sky then pointing to the earth, saying: O Allah! Bear witness to this. O Allah! Bear witness to this. ﴾Peace be upon him!

Definitely, the Prophet (peace be upon him) conveyed the Message and fulfilled the trust perfectly and completely. We testify to this as the Sahabah (may Allah be pleased with them) testified to this. He (peace be upon him) explained the rituals of Hajj by what he did and said while performing the Farewell Hajj. He left Madinah at the end of Dhul-Qi`dah, 10 A.H. and assumed Ihram (ritual state for Hajj and `Umrah) to perform Qiran Hajj (combining Hajj and `Umrah simultaneously) from Dhul-Hulayfah. He took the Hady (sacrificial animal offered by pilgrims) with him and arrived at Makkah in the morning of the fourth day of Dhul-Hijjah. He kept saying Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) from the Miqat (site for entering the ritual state for Hajj and `Umrah) in Dhul-Hulayfah as follows:﴿ Here I am at Your service O Allah, Here I am. Here I am at Your service, You have no partner, Here I am. Yours alone is all praise and all bounty, and Yours alone is the Sovereignty. You have no partner ﴾after declaring the intention of performing Hajj and `Umrah.

He (peace be upon him) gave his Sahabah in Dhul-Hulayfah the option to choose between the three rites; some of them

said Talbiyah for `Umrah and some others said Talbiyah for both Hajj and `Umrah. The Prophet (peace be upon him) used to say Talbiyah out loud and so did his Sahabah (may Allah be pleased with them). He kept saying the Talbiyah until he reached the Ka`bah. He showed the people the Adhkar (invocations and Remembrances) and Du`a' (supplication) which they must say while performing Tawaf (circumambulation around Al-Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and while being in `Arafat, Muzdalifah, and Mina. Allah (Glorified and Exalted be He) pointed this out in the Qur'an by saying:﴿ There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave `Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at the Mash`ar-il-Harâm . And remember Him (by invoking Allâh for all good.) as He has guided you, and verily, you were, before, of those who were astray. ﴾﴿ Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful. ﴾until His Saying:﴿ And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him ﴾

Hence, Adhkar is one of the benefits mentioned in the following Ayah:﴿ That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah) ﴾Referring to Adhkar after the benefits is a way of specifying the general. It is reported from the Prophet (peace be upon him) that he said:﴿ Verily, Tawaf around the Ka`bah, Sa`y between Safa and Marwah, and throwing Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) are all ordained to remember Allah. ﴾

It has been prescribed for people to mention the Name of Allah when slaughtering Hady - as stated in the Qur'an - and also to say Adhkar when throwing the Jamrat. Hence, all the rituals of Hajj are remembrances of Allah, whether by words or actions. Hajj is remembrance of Allah (Glorified and Exalted be He) and an invitation to adhere to Tawhid and to hold fast to Allah's Religion and to what He revealed to His Messenger Muhammad (peace be upon him). Thus, the greatest goal of Hajj is to guide the people to Tawhid, to be sincere to Allah, and to follow Al-Haqq and guidance as revealed to His Messenger (peace be upon him), not only during Hajj but at all times and in all places.

Talbiyah is the first ritual a person performs during Hajj and

`Umrah saying: O Allah, here I am at Your service! Here I am. Here I am at Your service, You have no partner, Here I am. This Talbiyah declares one's belief in Tawhid and sincerity to Allah Who has no partner. In Tawaf, Allah (Exalted be He) is remembered, glorified, and worshipped by performing Tawaf only for His Sake. The same applies to performing Sa`y, shaving the head, shortening the hair, and slaughtering Hady and Ud-hiyah (sacrificial animal offered by non-pilgrims), which are all performed for the Sake of Allah Alone. Also, Adhkar said in `Arafat, Muzdalifah, and Mina are all remembrances of Allah, Tawhid, an invitation to Al-Haqq, and a way of guiding the servants to the obligation of worshipping Allah Alone and cooperating and enjoining one another to do so, since they come from every distant place to witness benefits for themselves.

There are many benefits but Allah (Exalted be He) mentioned them collectively in the Ayah and detailed them in many situations. One of these benefits is Tawaf, which is a great act of `Ibadah (worship) and one of the means for the expiation of sins and atonement for misdeeds. Other benefits are the Adhkar and Du`a' which are said while performing Sa`y, in `Arafat, as well as in Muzdalifah. Also, slaughtering Hady and throwing Jamrat entail saying Adhkar and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and glorifying Allah. All the rituals of Hajj entail remembering Allah and invite Muslims to be one body and structure following Al-Haqq and adhering and inviting to it sincerely to Allah (Glorified be He) in all their sayings and

actions. They come to these blessed lands just for the sake of drawing closer to Allah, worshipping Him, and seeking His Forgiveness and deliverance from the Fire.

Definitely, Hajj unites hearts and gathers them to obey Allah (Exalted be He), be sincere to Him, follow His Shari`ah, and abide by His orders and prohibitions. That is why Allah (Glorified and Exalted be He) says:**﴾ Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-`Alamîn (mankind and jinn). ﴿Allah (Exalted be He) has told us that Al-Bayt is full of blessings as evidenced by the great good and rewards granted to its visitors when they perform Tawaf, Sa`y and other rituals of Hajj and `Umrah and by the fact that sins are expiated, rewards are doubled, and ranks are raised. Furthermore, Allah (Exalted be He) forgives the sins of the sincere and truthful visitors**

and admits them into Jannah as a grace and a bounty from Him, if they are sincere to Him, adhere to His Commands, and abstain from having sexual relations (with their wives) and committing sins. The Prophet (peace be upon him) said:﴾ Whoever performs Hajj and does not have sexual relations (with their wives) nor commits sins (during Hajj) will return (as sinless) as a newborn baby. ﴿**This denotes that it is not permissible to have sexual relations before Tahallul (removal of the ritual state for Hajj and `Umrah) or to say or commit anything calling to this as it is not permissible to commit sins, whether verbally or practically. Also, one must refrain from engaging in disputes except for the sake of achieving goodness. Allah (Glorified and Exalted be He) says:**﴾ The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. ﴿**In fact, all the rituals of Hajj represent an invitation to obey Allah (Exalted be He) and His Messenger (peace be upon him), to glorify and remember Allah, to abstain from committing sins, and to refrain from engaging in disputes which cause enmity and division among the Muslims. Disputing gently for the sake of achieving goodness is required in every place and at all times. Allah (Exalted be He) says:**﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿**This is how Da`wah (calling to Islam) should be approached at all times and in all places, whether in** the Ka`bah or elsewhere. **When calling others, a Da`y (caller to Islam) must use wisdom, which is knowledge of what Allah (Exalted be He) and His Messenger has ordained, and fair preaching; and must not be harsh or hurt people. It is permissible to engage in a dispute in a way that is better whenever it is necessary to remove doubts and explain Al-Haqq. However, one must engage in a dispute using kind words and useful good techniques, which remove doubts and guide to Al-Haqq without any aggression.**

In fact, pilgrims are in dire need to receive Da`wah and to be guided to what is good and helped to adhere to Al-Haqq. Coming from all over the world, meeting with others, and discussing religious duties and what Allah has prescribed, definitely, represent a wonderful means to achieve unity, adhere to the Din of Allah, come to know others, and cooperate in righteousness and piety. Thus, Hajj has great benefits

and much good; it includes calling to Allah (Exalted be He), teaching, guiding, meeting others, and cooperating in righteousness and piety by words or actions. It is prescribed for those who perform Hajj and `Umrah to cooperate with each other in righteousness and piety, advise each other, be keen on obeying Allah (Exalted be He) and His Messenger (peace be upon him), and exert themselves in doing all that brings them closer to Allah (Exalted be He) and takes them away from what He has prohibited.

The greatest duties which Allah (Exalted be He) has ordained are Tawhid and sincere worship of Him everywhere and at all times, especially in this blessed place. Accordingly, it is obligatory to worship Allah Alone at all times and in all places and it is more obligatory to worship Him Alone in this blessed place. All sayings and deeds in Tawaf, Sa`y, Du`a' and other rituals of Hajj must be dedicated to Allah Alone. Special care should be taken with regard to refraining from disobeying Allah (Glorified and Exalted be He) and being unjust to people and harming them either by words or actions. A believer cares about helping his brothers in Islam, treating them kindly, guiding them to what is good, and explaining to them the matters which they might be unaware of regarding Allah's Shar`. They must beware of harming others or wronging their lives, property, and honor. Muslims are brothers and must not wrong, despise, or let each other down; rather, they must love what is good and hate what is bad for each other, wherever they are, especially in** the Ka`bah **and its safe Haram (all areas within the Sacred Sanctuary of Makkah) and the city of the Messenger (peace be upon him). Allah has, indeed, made the Haram safe from everything which may evoke the people's fear. Therefore, Muslims must be keen on being sincere and honest with each other by exchanging advice and guidance, and must not cheat, deceive, or hurt each other whether by sayings or actions. Allah (Exalted be He) says:﴾ And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. ﴿**He (Glorified and Exalted be He) says:**﴾ Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves ﴿

The Believers should be keen to have this safety and be kind to each other, guiding and helping each other in that which benefits their lives and Din, and assisting each other to perform the rituals of Hajj. They should be keen on avoiding all sins which Allah (Exalted be He) has prohibited like hurting others, which is a grievous sin and is more grievous and more deserving of punishment and bad end when it is committed with those who perform Hajj or `Umrah in the Ka`bah.

In short, Hajj and `Umrah are two great rituals and acts of worship, which render much good, several benefits, and good consequences for all Muslims worldwide.

Muslims are gathered to offer the Five Obligatory Daily Prayers in congregation, each in their country, to know and advise each other and cooperate in righteousness and piety, but during Hajj Muslims from all over the world are gathered in one place. If there is much good in the Five Obligatory Daily Prayers in which the Muslims gather five times a day, we will find much good in Hajj which takes place once every year. Accordingly, calling people to goodness is more obligatory during Hajj, because pilgrims come from distant places and it might be the first and only time to meet their brothers. Likewise, women are required to exert themselves to guide their Muslim sisters to what Allah (Exalted be He) has taught them.

Hence, men must guide pilgrims who come to Al-Bayt and to visit the Messenger's Masjid. Women should guide her brothers and sisters performing Hajj and `Umrah by telling them what she knows. This is what Muslims should do during Hajj and `Umrah; they should cooperate with each other, recommend one another to hold fast to Al-Haqq, guide to all that is good, and prevent harm wherever those performing Hajj or `Umrah are present, whether in Al-Masjid Al-Haram or outside it, and during Tawaf, Sa`y, throwing Jamrat, and all rituals of Hajj. Each person should be keen on bringing all that benefits their brothers and keeping harm away from them all over the country and during all rituals of Hajj, hoping for Allah's reward. They must be aware of the consequences of being unjust and harmful to others. This is implied by the following Ayah:﴾ Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-`Alamîn (mankind and jinn). ﴿

(Part No : 5, Page No: 140)

It is full of blessings and guidance to all beings because of the much good granted to the visitors of Al-Bayt when they perform Tawaf and Sa`y and say Talbiyah and Adhkar, which guide them to Tawhid and obedience of Allah (Exalted be He). Thus, they are guided to Al-Haqq by virtue of the fact that they come to know each other and meet and advise each other. That is why it is described as full of blessings and guidance because it brings blessings and much good to its visitors by means of Talbiyah, Adhkar, and acts of obedience that inform the Servants of their Lord and Tawhid and remind them of their duties towards Him and His Messenger (peace be upon him) and towards those performing Hajj and `Umrah, regarding advising them, cooperating with them, recommending them to hold fast to Al-Haqq, comforting the poor, supporting those who have been wronged, suppressing the oppressors, and offering help in all charitable ways of disposition.

Those performing Hajj and `Umrah must prepare themselves to be useful to their brothers and be keen on doing good and preventing evil. Each of them is responsible for carrying out what Allah (Exalted be He) has entrusted them with, each according to their means. Allah (Glorified and Exalted be He) says:﴾ So keep your duty to Allâh and fear Him as much as you can ﴿

I ask Allah (Exalted be He) with His Most Beautiful Names and Attributes to guide all Muslims to that which pleases Him and benefits His Servants and to guide those performing Hajj and `Umrah to beneficial matters and salvation! May Allah guide them to what makes their Hajj and `Umrah accepted and to all good for their Religion and life! I also ask Allah to grant all pilgrims safe return to their homelands, being guided and having benefited from their Hajj in a way that saves them from the Fire, admits them into Jannah, and urges them to hold fast to Al-Haqq wherever they are.

I ask Allah to guide our rulers

(Part No : 5, Page No: 141)

to all that is good and to help pilgrims to carry out the rituals of Hajj in a way that pleases Him. The Kingdom of Saudi Arabia has indeed carried out many projects that help pilgrims to perform their rituals and feel secure in the Haram. May Allah reward the concerned authorities the best and double their rewards.

Definitely, pilgrims must avoid all harm or disturbing things such as engaging in demonstrations and misleading calls that annoy and harm other pilgrims, in addition to other kinds of harms from which pilgrims must beware of.

We already explained that a pilgrim is obligated to benefit their brothers and to be keen on facilitating the rituals of Hajj for them by not harming them whether they are on the way or elsewhere. I also ask Him to grant the Saudi government success and to help it to provide all that benefits pilgrims and facilitates carrying out their rituals and to bless its efforts. May

Allah guide those in charge of Hajj to provide all that facilitates pilgrims' affairs and help them to carry out the rituals of Hajj perfectly!

I ask Allah (Glorified and Exalted be He) to guide all Muslim rulers everywhere to whatever pleases Him, to set right their hearts and deeds, to guide their retinue, and to help them to rule according to Shari`ah. We seek refuge with Allah from following whims and delusive temptations, for He is indeed All Bountiful and Generous. May peace and blessings of Allah be upon His Servant and Messenger, our Prophet Muhammad, and upon his family, Companions, and those who followed them rightfully!

Ruling on Referring to Tribal Customs and Traditions for Judgment

(Part No : 5, Page No: 142)

From `Abdul-`Aziz ibn Baz **to whoever reads it from among the Muslims; may Allah help me and them to realize Al-Haqq (the Truth) and follow it.**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The reason for writing this article is to answer some questions that have been asked by one of our sincere brothers in the Kingdom. He says that in his tribe, and in some other tribes, there are bad tribal customs for which Allah has not sent down any authority, for example:

Leaving the Book of Allah and the Sunnah (whatever is reported from the Prophet) and referring to tribal customs and ignorant traditions for judgment and

concealment of testimony, refraining from bearing witness and even committing perjury out of tribal loyalty. There are other reasons that may lead some people to go against Allah's Purified Shar` (Law).

Because of our duty to be sincere towards Allah and His Servants, I say - and Allah is the One Who grants success: Muslims are obliged to refer for judgment to the Book of Allah and the Sunnah of His Messenger (peace be upon him) in all things, and not to man-made laws or tribal customs. Allah (Exalted be He) says:﴿ Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray. ﴾

(Part No : 5, Page No: 143)

Allah (Exalted be He) also says:﴿ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴾No Muslim should give precedence to the rule of anyone other than Allah over the rule of Allah and His Messenger, no matter who they are. Just as worship is for Allah alone, so is judgment or decision. Allah (Glorified be He) says:﴿ The decision is only for Allâh ﴾Referring for judgment to anything other than the Book of Allah or the Sunnah of His Messenger (peace be upon him) is one of the greatest evils and the most abhorrent bad deeds, but as to whether the one who does that is a Kafir (disbeliever), that is subject to further discussion. Allah (Exalted be He) says:﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾

Thus, there is no Iman (Faith) for a person who does not refer for judgment to Allah and His Messenger (peace be upon him) with regard to the principles of Din (religion) and its subsidiary matters and with regard to disputes concerning rights and duties. Whoever refers for judgment to anything other than Allah and His Messenger has referred for judgment to Taghut (false gods).

Thus, the tribal leaders must not judge among the people according to tribal customs that have no basis in Islam and for which Allah has not sent down any authority. Rather, they must refer any disputes among their tribes to Shari`ah courts. There is no objection to reconciling between disputants in ways that do not go against Allah's Purified Shar`, as long as they consent to that and there is no compulsion, because the Prophet (peace be upon him) said:﴿ Reconciliation between Muslims is permissible except the reconciliation which makes what is lawful unlawful and what is unlawful lawful. ﴾All tribes should not agree to anything but the rule of Allah and His Messenger.

Regarding testimony, it is Haram (prohibited) for a person to conceal it as long as they can bear witness, because Allah (Exalted be He) says:﴿ And the witnesses should not refuse when they are called (for evidence). ﴾

(Part No : 5, Page No: 144)

Allah (Exalted be He) also says:﴿ And conceal not the evidence for he, who hides it, surely his heart is sinful. ﴾

Thus, it is obligatory to give a correct testimony whenever it is required, because it is a means to establish justice and Al-Haqq. On the other hand, concealing it is a grave sin because it leads to the loss of rights, wronging others, and is a sort of cooperating in sin and transgression.

Just as it is Haram to conceal testimony, it is also Haram to bear false witness for whatever reason. In fact, bearing false witness is a major sin. Allah (Exalted be He) says:﴿ So shun the abomination (worshipping) of idol, and shun lying speech (false statements) ﴾The Messenger of Allah (peace be upon him) said:﴿ Should I inform you of the gravest major sin? We said: Yes, O Allah's Messenger! He said: To associate others in worship with Allah and to be undutiful to one's parents. The Prophet (peace be upon him) then sat up after he had been reclining (on a pillow) and said: And I warn you against

bearing a false witness, and I warn you against bearing a false witness. ❳(Agreed upon by Al-Bukhari and Muslim).

Accordingly, concealing testimony is Haram as well as bearing false witness. In fact, they are major sins as proven by Ayahs (Qur'anic verses) and Sahih Hadiths (authentic Hadith) reported from the Messenger of Allah (peace be upon him).

Those who practice bad customs and regard them as good ones should fear Allah and abide by the Qur'an and the Sunnah. Moreover, they must beware of anything that goes against Shari`ah and repent to Allah (Glorified and Exalted be He) from opposing Allah's Shar`ah. They are required to refer their disputes to Shari`ah courts and judges

(Part No : 5, Page No: 145)

in their countries to apply the rule of Allah and enforce the Shari`ah; they must not refer to any other rule but this.

May Allah guide us all to that which He loves and pleases Him! May He protect all of us from the delusive trials and the incitement of Satan, for He is indeed All-Hearer, Ever Near! May peace and blessings be upon our Prophet and Imam, Muhammad, and upon his family and Companions! As-salamu `alaykum warahmatullah wabarakatuh!

Qabily and Khudairy

(Part No : 5, Page No: 146)

Q: What is the meaning of saying: Qabily and Khudairy?

A: This is a minor issue known among people that Al-Qabily is the one who belongs to a well-known tribe such as Qah-tany, Sabi`y, Tamimy, Qurashy, Hashimy and the like. This is the one who is described as Qabily i.e. a descendent of a Qabilah (tribe). It may be said Qabaly like Hanafy, Raba`y and suchlike according to the syntax rules of ascription to the word Qabila.

The term Khudairy according to people's tradition is common in Najd in particular - and I do not know of any other place that uses it. It means the person who is an Arab, speaks Arabic and lives among the Arabs but does not belong to a well-known tribe or clan i.e. is not known to be a Kah-tany, Tamimy or Qurashy.

The Mawla (freed slave) according to Arab tradition is the one who was originally a slave and then became free. The `Ajam are the non-Arabs (singular is A`jamy).

The ruling of Allah's Din (religion of Islam) states that there is no superiority of any one over the other except with regard to Taqwa (fearing Allah as He should be feared), whether a person is known to be Qabily, Khudairy, Mawla or A`jamy, for they are all alike. There is no superiority of this over that except with regard to Taqwa, just as the Prophet (peace be upon him) said:(There is no superiority of an Arab over a non-Arab or of a non-Arab over an Arab except in terms of Taqwa, and there is no superiority of a white man over a black man or of a black man over a white man, except in terms of Taqwa.)Allah (Glorified and Exalted be He) says:(O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)].)

However, in the past, it was the tradition of the Arabs to give their daughters for marriage

(Part No : 5, Page No: 147)

to the tribes which they knew, and refused to marry them to persons belonging to tribes which they did not know. Unfortunately, this still prevails among people. Some might forbear this and marry them to a Khudairy, Mawla or an`Ajamy, like what had happened during the lifetime of the Prophet (peace be upon him), for he (peace be upon him) had married Usamah Ibn Zayd Ibn Harithah, (may Allah be pleased with him) his Mawla, to Fatimah bint Qays (may Allah be pleased with her) who belonged to Quraysh. The same happened when Abu Hudhayfah ibn `Utbah ibn Rabi`ah, who belonged to Quraysh. He married his Mawla, Salim, to the daughter of his brother, Al-Walid Ibn `Utbah, disregarding the fact that he was a Mawla.

This also happened amongst the Sahabah (Companions of the Prophet) - may Allah be pleased with them - and those who succeeded them. People, especially in Najd and some other places, might still act stubbornly in this regard according to what they have inherited from their parents and ancestors. Some of them might even fear embarrassing their tribe if they ask about the reason for giving one's daughter in marriage to a certain person, a thing that could lead, according to their view, to violating the tribal code and mixing lineage. However, some of them might have reasonable excuses (for refusal), and there is no harm in this.

The important thing is to choose a suitable person for marriage relationship in accordance with their religion and morals. This is the right thing to do, whether a person is Arabic, A`jamy, Mawla, Khudairy or other than that, as this is the basis. However, if a person insists on having a marriage relationship with his tribe only, we know of no harm in this. Allah (Exalted be He) is the One Who grants success.

(Part No : 5, Page No: 148)

A Message to the Striving Scholars of Afghanistan regarding the turmoil fomented by the Enemies of Allah among the Mujahideen

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to our brothers, scholars of the** Afghan **Mujahideen (those striving/fighting in the Cause of Allah), may Allah grant them success and enforce religion with them!**

Peace be upon you

To commence:

You know, may Allah grant you and me success, that Allah honored you with knowledge, adorned you with it, raised your status and degrees, and made you witnesses over people. They follow you and know the rulings on what is lawful and what is unlawful from you. Allah (Exalted be He) took the promise and covenant from scholars, who are the inheritors of the prophets, to explain the truth to people and not to conceal it. It is a covenant that must be fulfilled and must not be broken. Whoever violates or neglects keeping the promise is exposed to the true threat and severe punishment. By these qualities, virtue is ascertained and the duty of scholars wins union even though they come from different countries. Belief and searching for the truth based on evidence from the Book of Allah and the Sunnah of His Messenger (peace be upon him) as well as guidance of scholars have united them.

It is no secret that scholars are the people who remember Allah (Exalted be He). The masses are followers. A scholar is asked about himself as well as others.

(Part No : 5, Page No: 149)

His guidance is for him and others, because scholars are the people of deep insight, wisdom and fearing Allah (Exalted be He). People follow them and are guided by their words and actions. Allah (Exalted be He) guided you to fight in His Cause against His enemies; in this way you are more entitled with the knowledge which Allah (Exalted be He) granted you and fulfilled His promise to you that He would support you. We praise Allah (Exalted be He), Who honored us by giving a Fatwa on the obligation of Jihad (fighting in the cause of Allah) by your side, provide aid and support to you in order to strengthen the ties of brotherhood. Thus, Muslims have flocked from all around the world for the sake of reward, seeking Paradise and supporting their weak fellow Muslims. Thus, Jihad took on an international form and the reality of Muslim brotherhood has been reinforced inside Muslims. However, this brotherhood, consequentially, has irritated unbelievers all over the world. Allah (Exalted be He) made their plots fail to divide Muslims or inflict them with loss; rather, He made the Mujahideen victorious. The enemies of religion are now resorting to another means to spread difference and animosity among Muslims through doctrinal disputes that exist among Muslims since ancient times. They lit turmoil and aroused the masses to spoil the relation between the Afghan Mujahideen and their fellow Muslims and no one is able to put off this turmoil but you, scholars.

You know - May Allah save you - that the doctrinal disagreement in branches has taken place throughout time but it did not cause hatred, enmity or disputes because the Islamic nation agreed on constants and fundamentals. Juristic disagreement took place among the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) starting from Imam** Abu Hanifah **(may Allah be Merciful with him), Imam** Malik **(may Allah be merciful with him), then Imam** Al-Shafi`y **(may Allah be merciful with him) and Imam Ahmad ibn Hanbal **(may Allah be merciful with him) but no sedition or hatred took place among them, although they disagreed in understanding and Ijtihad (juristic effort to infer expert legal rulings). They respected one another; each praised his brother, and gave others preference to himself. This spirit must prevail among today's scholars even if they differ in the branches of religion.**

(Part No : 5, Page No: 150)

You, dear scholars in Afghanistan, **know that Muslims left their countries for the sake of Jihad while they hold different Fiqhi views i.e. Hanafy, Maliky, Shafi`y and Hanbaly. You - may Allah grant you and us success - are more entitled to explain this to the masses and warn them against the danger of following disbelievers in the turmoil and seditions. They spread among the masses that the Mujahideen, especially the Arabs, have come to undermine the Hanafy Madhhab. You know that this turmoil is caused by the unbelievers with the purpose of sowing the seeds of enmity and turmoil among the Muslims. It is no secret that the followers of the Mujtahids (scholars qualified to exercise juristic effort to infer expert legal rulings) do not call those who disagree with them as Fasiq (someone flagrantly violating Islamic law) or non-Muslims. They do not consider following other than their Imam (initiator of a School of**

Jurisprudence) a deniable act that must be resisted and stopped. This is the `Aqidah (creed) of all scholars and your duty, brothers, to prevent the turmoil among Muslims by explaining the truth, enlightening the masses, warding off evil, holding fast with the Qur'an and the Sunnah and explaining that the followers of the Four Imams are all brothers, offering Salah (prayer) behind one another and respecting one another even if they differ in some branches of religion. The followers of Shaykh Muhammad ibn `Abdul-Wahhab **(May Allah be Merciful with him) follow** the Hanbaly Madhhab **but they admit the virtue of the Four Imams and consider the followers of the four Madhhabs are all brothers to them. I hope you explain to people this matter to thwart the plan of the enemy in sowing seeds of enmity and hatred among the** Afghan Mujahideen, **Arab Mujahideen, and other followers of the other Imams** (Malik, Al-Shafi`y and Ahmad - **may Allah be Merciful with them).**

May Allah guide you, bless your efforts, and make the truth victorious by you! May Allah make you and us from the guided ones who support the Religion of Allah, defend His Shari`ah, and those who call to Allah with knowledge, for He is All-Able.

Peace be upon you.

His Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz in an interview with "Al-Mujahid"

(Part No : 5, Page No: 151)

Q 1: Could you kindly give a final word about the obligation of Jihad (striving in the Cause of Allah)?

A: The Afghan Jihad is a legitimate Jihad for a Muslim country against a non-Muslim country. It is obligatory to support it and help those in charge with all kinds of support. It is an individual obligation on our Afghan **Muslim brothers to defend their religion, people and country while it is a collective obligation on other Muslims, because of Allah's Saying:** ﴿ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ﴾ **Allah (Glorified be He) also says:** ﴿ O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. ﴾

There are numerous Ayahs to this effect applying to all the Muslim Mujahideen in in the Cause of Allah in the world; in Afghanistan, Palestine, Philippines **and other countries.**

It is authentically reported from the Prophet (peace be upon him) that he said: ﴿ Use your property, your persons and your tongues in striving against the Mushriks (ones who associate others with Allah in His Divinity or worship). ﴾ **We ask Allah (Exalted be He) to provide the Muslim brothers who fight for His sake in** Afghanistan **and other places**

(Part No : 5, Page No: 152)

great victory, help them against the enemies of Allah, make their hearts and feet firm and unite their word on the truth. We ask Him to disgrace the enemies of Allah (Exalted be He) wherever they are and to turn matters upside-down against them, for He is the One who is Able to do that.

Q 2: Does Your Eminence follow the news of Mujahids (Muslim Fighters) by yourself? Do you contact them personally or do you just receive reports about them?

A: We do this and that. We follow the news of Jihad (striving in the Cause of Allah) and read reports about their Jihad as much as we can.

Q 3: What is your estimation of the spread of the doctrine of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) among Muslims all over the world?

A: I know from different sources that the Islamic movement, praise be to Allah, is very strong all over the world and there are many who embraced Islam at the end of the 14th A.H. Century and at the outset of the 15th century A.H. This indicates an abundance of goodness.

I learnt from different sources that the activity of the callers to Allah in Asia, Africa, USA, Europe and Australia **has been very fruitful, which indicates plenty of goodness. Callers to Allah have to double efforts and ask Allah (Exalted be He) for help and success so that the benefit would be great and the outcome would be good.**

Q 4: Some people working in Al-Da`wah Al-Islamiyyah (call to Islam) maintain the view that talking about Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes) should be quitted, on the ground that this causes disunity among Muslims and hinders them from fulfilling their main duty, which is Jihad (fighting/striving in the Cause of Allah). To what degree is their view valid?

A: This is an invalid view, for Allah (Glorified be He) has clarified His Names and Attributes

(Part No : 5, Page No: 153)

in His Noble Book. He has mentioned this so that the Mu'minin (believers) can get to know, call for, describe and Praise Allah (Glorified and Exalted be He) with them. Many reports from the Messenger of Allah (peace be upon him) have been narrated that he (peace be upon him) had mentioned Allah's Names and Attributes, praised Him with them and encouraged people to do that in his Khutab (sermons) and discussions with his companions.

Therefore, the people of knowledge and Iman (faith) should spread Allah's Names and Attributes and mention them in their Khutab, writings and preaching and remind people of them. Allah (Glorified be He) is known and worshiped by them. We should neither neglect nor disregard mentioning them on the plea that some laypeople might become dubious, or some of those who adhere to Bid`ah (innovation in religion) might distract people in this issue. Rather, any doubtful matter must be clarified. It should be declared that it is obligatory to prove Allah's Names and Attributes in a way that befits Him (Glorified and Exalted be He) without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes) or Tamthil (likening Allah's Attributes to those of His Creation), so that the unaware may know this ruling, and those who practice Bid`ah stop, and the proof is established against them.

Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) clarified in their books that it is the duty of all Muslims, especially the people of knowledge, to take Ayat-ul-Sifat (Qur'anic verses including Allah's Attributes) and the Hadiths reported in this regard as they are without Ta'wil (allegorical interpretation) or Takyif of Allah's Attributes (Glorified and Exalted be He). Rather, they should take them as they have been revealed, along with believing in their Truthfulness and ascribing them to Him (Glorified be He). People should also believe that their meanings are true in a way that befits Allah (Glorified and Exalted be He), such as Al-Rahman (The Gracious), Al-Rahim (The Merciful), Al-`Aziz (The All-Mighty), Al-Hakim (The All-Wise), Al-Qadir (The All-Powerful), Al-Sami` (the All-Hearer), Al-Basir (the All-Seer), and so on.

Thus, they should be taken as they have been revealed along with believing in them, and knowing that Allah (Glorified be He) is unique and no one could be compared or equated with Him (Glorified and Exalted be He). We are not allowed to question the Names or Attributes, because it is only Allah (Exalted be He) who knows their nature. Thus, as He (Glorified be He) has a Self that does not resemble other selves, it is impermissible to question it; He has Attributes that do not resemble human attributes and it is also impermissible to question them. What applies to the Attributes also applies to the Self. This is

(Part No : 5, Page No: 154)

what was reported from all Ahl ul-Sunnah, the Companions of the Messenger (peace be upon him) and who followed them (may Allah be pleased with all of them). Allah (Glorified be He) says: ﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾﴿ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴾﴿ "He begets not, nor was He begotten. ﴾﴿ "And there is none co-equal or comparable unto Him." ﴾**Allah (Glorified be He) also says:**﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾**Allah (Glorified be He) also says:**﴿ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. ﴾**Allah (Glorified be He) also says:**﴿ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴾**There are abundant Ayahs stressing this meaning.**

Q 5: Is it all right if a Mujahid, who is fighting for the sake of Allah, declines his duty to correct what is wrong when seeing some Mujahids violating some types of Tawhid (belief in the Oneness of Allah/ monotheism)?

A: There is a comprehensive ruling stating that it is not permissible to delay the conveyance of Islamic knowledge at the time of necessity. If there is someone who is ignorant of a certain issue, they should be informed by those who know it. It is not permissible to withhold such necessary information, in order to please someone.

If a believer hears someone speaking words that denote Shirk (associating others in worship with Allah), sees a Bid`ah (innovation in religion) that contradicts Shari`ah, or an obvious sin being committed, they have to condemn the people committing these things. It is obligatory that the individual expresses the truth pertaining to the Oneness of Allah and condemns Bid`ah and sins in a way that brings about benefit while taking leniency and wisdom into consideration.

There is more flexibility with supererogatory practices. No blame if some are left without focus regards the supererogatory minor issues when a Shari`ah-acknowledged reason is there, such as saying 'amen' out aloud and raising one's hands [when saying Takbir] in Salah (prayer), and such supererogatory practices.

(Part No : 5, Page No: 155)

Discussions about these supererogatory issues and their like can be put on hold until the right time, for they are supererogatory and not obligatory.

Q 6: Your Eminence, there is a great deal of difference between those who work in the field of Da'wah (Call to Allah), which leads to failure and loss of progress arising from ignorance of the etiquette of differing in opinion. Could you please give us some advice in this regard?

A: Yes, I advise all my Muslim brothers, the scholars and Du'ah (callers to Islam) to adopt good manners and leniency in Da'wah, - especially in the controversial issues - when debating and studying them. I would ask them not to let enthusiasm and intensity make them say what should not be said, as this causes division, discord, mutual hatred, and disunity. Instead, the Du'ah, teachers, and guides should use beneficial methods and leniency when speaking, in order for their words to be accepted and to not make people avoid them. As Allah (Glorified and Exalted be He) said to His Prophet (peace be upon him): ﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴾

Allah (may He be Praised) also said to Musa (Moses, peace be upon him) and Harun (Aaron, peace be upon him), when He sent them to Pharaoh: ﴿ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴾ **Allah (may He be Praised) also says:** ﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾ **And He (may He be Praised) says:** ﴿ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ﴾

(Part No : 5, Page No: 156)

The Prophet (peace be upon him) said, ﴿ "Kindness does not become a part of anything without adorning it, and is not withdrawn from anything without marring it." ﴾ **And he (peace be upon him) said,** ﴿ "Anyone who is deprived of kindness is deprived of all good." ﴾

The Du'ah and teachers should utilize beneficial methods and beware of strictness and harshness, because this might lead to rejection of Al-Haqq (the Truth), widening the gap of disagreement, and disunity among Muslims, although their aim is to clarify Al-Haqq, encourage acceptance of it, and to benefit people from their Da'wah. The aim is not to demonstrate your knowledge, that you are calling to Allah or that you are jealously protective of the Din (religion of Islam), as Allah knows the secret and that which is yet more hidden. The aim is to spread Da'wah and benefit people through your advice. You should, therefore, seek to help people accept your advice and be cautious against what may cause them to repulse it and refuse to accept it.

Q 7: From your knowledge of the history of Al-Rafidah (a Shi‘ah group denying the caliphates of Abu Bakr Al-Siddiq and ‘Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), what is your stance on the principle of reconciling between them and Ahl-ul-Sunnah wal-Jama‘ah (those adhering to the Sunnah and the Muslim main body)?

A: reconciling between Al-Rafidah **and Ahl-ul-Sunnah is not possible, because they have a different ‘Aqidah (creed). The ‘Aqidah of Ahl-ul-Sunnah wal-Jama‘ah is Tawhid (belief in the Oneness of Allah/ monotheism), sincere and pure devotion of ‘Ibadah (worship) to Allah Alone (may He be Praised and Exalted), without associating any partner with Him - not even a close angel nor a commissioned Prophet - and that Allah (may He be Praised) is the One Who knows the Ghayb (Unseen). The ‘Aqidah of Ahl-ul-Sunnah wal-Jama‘ah also entails loving all the Sahabah (Companions of the Prophet, may Allah be pleased with all of them), asking Allah to be pleased with them, and believing that they were the best of Allah's Creations after the prophets, and that the best among them were** Abu Bakr Al-Siddiq, **then** ‘Umar, **then** ‘Uthman, **and then** ‘Aly **(may Allah be pleased with them all).** Al-Rafidah **holds a different ‘Aqidah in this regard. It is, therefore, not possible to combine with them in the same way it is not possible to combine** the Jews, the Christians, **the idol worshippers with Ahl-ul-Sunnah. Therefore, it is not possible to reconcile between** Al-Rafidah **and Ahl-ul-Sunnah, due to the differences in their ‘Aqidah, which we have just clarified.**

Q 8: Is it permissible to cooperate with them in fighting the external enemy, such as communism?

A: I think this is not possible. Rather, Ahl-ul-Sunnah (those adhering to the Sunnah) should unite and call Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) **to abide by the Book of Allah and the Sunnah of the Prophet (peace be upon him). When they (i.e. Al-Rafidah) conform to the Qur'an and Sunnah, there will be no room for separation between them and us. However, as long as they turn a deaf ear toward issues such as abhorring the Companions (may Allah be pleased with them), insulting them except for a small number of them, insulting** Al-Siddiq and `Umar (may Allah be pleased with them), **worshipping Ahl-ul-Bayt (members of the Prophet's extended Muslim family)** like `Aly **(may Allah be pleased with him),** Fatimah (may Allah be pleased with her), Al-Hasan and Al-Husayn (may Allah be pleased with them), **believing that the twelve Imams are infallible and know the unseen and the like of the most misleading falsehoods which run counter to the belief of Ahl-ul-Sunnah wal-Jama`ah, there should be no form of cooperation between Ahl-ul-Sunnah and them.**

Q 9: What should a Muslim do with regard to the sectarian differences between Muslim parties and groups?

A: A Muslim should adhere to the truth indicated by Allah's Book and the Sunnah of Allah's Messenger (peace be upon him) and deal with others on this basis. A Muslim should love those who adhere to this truth, show enmity with those who fail to have it, and disavow and oppose every party or doctrine that contradicts the truth.

The religion of Allah is integral; it is the right path represented in worshiping Allah (Exalted be He) and following His Messenger Muhammad (peace be upon him).

This is the sound view that every Muslim should adopt; a true Muslim is that who worships Allah (Exalted be He), follows his Shari`ah (divine laws) which He (Exalted be He) revealed to His Prophet Muhammad (peace be upon him), devotes worship to Him Alone, seeks none other than Allah (may He Exalted and Glorified) with worship, shuns every doctrine that lacks these facts or any party that contradicts this belief, and calls people to the truth substantiated by Shar`y (legally accepted) evidence

with kindness and the use of useful method in showing the truth.

Q 10: What is the ruling on the Afghans who live amongst the communists?

A: This needs further details. If they are not able to migrate, they will be excused, for Allah (Exalted be He) says: ﴾ Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! ﴿﴾ Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. ﴿﴾ These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving. ﴿

They should hasten to migrate as soon as they are able to do so. They should go to countries where they can openly observe their Din (religion of Islam) and feel safe. However, if they have the ability to migrate, but are reluctant, this will be a sin. Moreover, they will fall under great danger, for migration is obligatory on having the ability to do so, according to Ijma` (consensus) of many Muslim scholars, including Al-Hafizh Ibn Kathir **(may Allah be merciful to him) in his Tafsir (explanation/exegesis of the meanings of the Qur'an) of the previous Ayahs. Ibn Kathir notes that migration is obligatory upon those who are able to do so, from countries where Kufr (disbelief) prevails and Muslims are unable to openly observe their Din.**

Q 11: There is noticeable prevalence of an Islamic awakening among Muslims, the youth in particular. What are your directives to this Islamic awakening? What are the dangers you fear with regard to it?

A: I have said previously when answering some questions that the Islamic movement, which has been active

active since late last century and through this century, brings glad tidings. Praise be to Allah, it is spread all over the world and is in a continuous advancement and progress.

Muslims, on their part, should support this movement and cooperate with those who shoulder its responsibilities. Indeed, there should be a kind of support and help for those persons to accomplish their mission along the way. I advise them to be on their guard against extravagance and negligence since every Islamic call or action is afflicted with one of two satanic insinuations: remissness and excessiveness.

Therefore, scholars and people of insight should support this call and direct those who lead it toward moderation and warn them against excessiveness, lest this should lead them to Bid`ah (innovated in religion) or failing to fulfill the rights of Allah (Exalted be He). I appeal to them to Islamize their call through adherence to the religion of Allah (Exalted be He) and the right path. This can be achieved through devotion to Allah (Exalted be He) and following His Messenger (peace be upon him) with neither excessiveness nor remissness. If they do so, this Islamic movement will be fruitful. The leaders of this movement in particular should be interested in this matter and attend to it, thus avoiding both opposite ends. Allah is the One Who grants success.

Q 12: What is your opinion regarding the group, called Jama`at Al-Da`wah ila Al-Qur'an wa Al-Sunnah (Group of Calling to Qur'an and Sunnah)?

A: We know it is a good and righteous group. All praise be to Allah, its call is effective and beneficial and it follows the Manhaj (methodology) of Salaf (righteous predecessors). May Allah guide it and everyone in charge of it to goodness!

Q 13: Al-Mujahid Magazine - issued without displaying any photos or prohibited images - has proven it is possible to publish a distinguished magazine without committing any prohibited act. Will you say a word to encourage other magazines to follow suit?

A: It is obligatory to publish newspapers and magazines without Taswir (painting, drawing, sculpture, and photography). The Messenger of Allah (peace be upon him) cursed the Musawwir (one who makes pictures and statues, or photographs of living beings) and warned that he will receive the severest punishment on the Day of Resurrection. The term covers photography and sculpture. Whoever claims there is a difference should provide the evidence to support his view. If Taswir is of women, it will be graver in prohibition, severer in punishment and more evil. Therefore, it is obligatory to abstain from all types of Taswir. It is the duty of newspaper and magazine editors to fear Allah (Glorified and Exalted be He), hold fast to His Shari`ah (Islamic law), beware of anything that contradicts His Orders and be mindful of Him.

Q 14: What is Your Excellency's evaluation of the Islamic media? Have they fulfilled their role toward the Afghan cause?

A: Due to my being so busy and lacking of free time, I do not follow the news regularly. Therefore, I cannot evaluate the role of the media in this regard. However, I can say that Muslim media should pay due attention to Mujahids (those fighting in the Cause of Allah) in Afghanistan, **encourage people to support and aid them, and promote any act that may unite their ranks and help them in fighting against their enemy, the enemy of Allah.**

Q 15: Will you say a word to Al-Mujahid magazine staff?

A: I advise those in charge of the magazine to continue publishing it and to write

(Part No : 5, Page No: 161)

articles that benefit Muslims in general and Mujahids in particular. I hope the magazine will present the truth regarding doubtful matters that spread among Mujahids nowadays, giving evidence from Shari`ah (Islamic law) to clarify matters and allow everyone to follow the Truth. Those in charge of the magazine can carry out this role through correspondence with Muslim scholars committed to the Sunnah (whatever is reported from the Prophet) and publishing their contributions. Moreover, I hope the magazine will continue - as it has done up till now in all its previous issues - banning the publication of any photos, in obedience to the Sahih (authentic) Hadiths related in this regard.

May Allah grant success to everyone in charge of the magazine and their head, Shaykh Jamil Al-Rahman, **for Allah is the All-Hearer, Ever-Near. Peace and blessings be upon our Prophet Muhammad, his family and Companions.**

Supporting the Afghan Mujahidin and migrants is one of the best charitable acts that draws one nearer to Allah

(Part No : 5, Page No: 162)

Praise be to Allah, Alone, and peace and blessings be upon the Final Prophet, his family, and all Companions. Allah (may He be Blessed and Exalted) says:﴾ The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. ﴿

The Messenger of Allah (peace be upon him) said:﴾ Mu'minun (believers) in their mutual love, mercy and compassion are like one body: when any part complains (is in pain), the whole body responds to it with wakefulness and fever. ﴿

He (peace be upon him) also said:﴾ A Mu'min (believer) to another Mu'min is like a building whose different parts enforce each other; and he (the Prophet) intertwined his fingers. ﴿Moreover, the Prophet (peace be upon him) said:﴾ Whoever equips a warrior (one striving/fighting in the Cause of Allah) has fought himself, and whoever is left behind to take care of a warrior's family has fought himself. ﴿

Therefore, supporting the Afghan Mujahidin (those striving/fighting in the Cause of Allah) and the migrants is one of the best charitable and pious acts, if it is offered in the form of Zakah (obligatory charity) or any other form. The wisdom of giving Zakah (obligatory charity) and Sadaqah (voluntary charity) in Islam is to make a Muslim feel bonded to their fellow Muslims by sharing their pain, distress and calamities, which cause the Muslims' hearts to relent and act kindly toward them, and to donate from what Allah (Exalted be He) has bestowed upon them with a willing heart and soul that is assured with Iman (faith).

The Afghan Mujahidin and migrants among them - may Allah grant all of them success - suffer from serious problems in their lives, but they endure them despite the fact that their enemy, the enemy of the Din (religion of Islam), strikes them severely with its weapons and all its destructive power. Nevertheless, they

(Part No : 5, Page No: 163)

- praise be to Allah - maintain their stand and persist in their Jihad, as reported by the media and people who have shared the Jihad with them without failure or slackness. Yet, their problem has risen as a result of the destruction and ruination caused to their homes by the Russian weapons and warplanes, not to mention the poverty that befalls their people, driving them out of their homes in masses to Pakistan and other countries. The latest news reports about the Afghan refugees has taken the number to more than three millions in Pakistan alone. All of them are now homeless. The only source of livelihood remaining is the aid offered by some generous people.

I hereby issue a call to our fellow Muslims everywhere to support their Afghan brothers from (the sustenance) which Allah has bestowed upon them. One of the means of doing this is the Zakah which Allah (Exalted be He) has enjoined on their money to be distributed to the eight categories of Zakah recipients, specified by Allah (Glorified and Exalted be He) in Surah Al-Tawbah, under which our Afghan Mujahidin and refugees fall.

Allah (may He be Blessed and Exalted) has prescribed a right in the rich person's money to their fellow Muslims in many Ayahs of His Noble Book, such as:﴾ And those in whose wealth there is a recognised right ﴿﴾ For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened). ﴿and:﴾ Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh’s Way), theirs will be a great reward. ﴿

Thus, Allah (Exalted be He) rewards a Muslim for what he or she donates to fellow Muslims during their lifetime and in the Hereafter, where they find their reward with Him on the Day whereon neither wealth nor sons will avail except who comes to Allah with a clean heart [from Shirk and hypocrisy]. Allah (Exalted be He) also wards off some of the worldly inflictions that could have happened to their selves, money and children, because of His Grace and virtue of their charitable acts.

(Part No : 5, Page No: 164)

The Messenger of Allah (peace be upon him) said:﴾ Money does not decrease from charity ﴿He (peace be upon him) also said:﴾ Charity quenches sins as water quenches fire ﴿He (peace be upon him) also said in a Sahih (authentic) Hadith:﴾ Shield yourself against Hellfire, even with half a date (i.e. by donating half a date) ﴿

Your Afghan fellow Muslims are suffering the pains of hunger, alienation and severe war. They are in bad need of clothing, food and medicine. The Mujahidin are also in need of these things in addition to weapons to fight their enemies, the enemies of Allah. So give them generously of what Allah (Exalted be He) has bestowed upon you, and be kind to them, may Allah bless you. Follow the pattern of the Messenger of Allah (peace be upon him) in his care of those who had the same conditions of the Afghan refugees who have been displaced from their country. It is reported in a Sahih Hadith on the authority of Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) who said:﴾ While we were in the company of the Messenger of Allah (peace be upon him) in the

early hours of the morning, some people came there (who) were naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them belonged to Mudar, nay, they all belong to Mudar. The color of the Messenger of Allah's (may peace be upon him) face underwent a change when he saw them in such poverty. He then entered (his house) and came out and commanded Bilal (to pronounce Adhan) who pronounced Adhan (call to prayer) and Iqimah (call to start prayer). After he (peace be upon him) had observed prayer (along with his Companion), he delivered a Khutbah (sermon) (in which) he said:❨ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. ❩[Surah Al-Nisa' 4:1] and an Ayah fromSurah Al-Hashr:❨ Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow ❩

A man donated a dinar, a dirham, clothes, a sa' (1 Sa` = 2.172 kg) of wheat, a sa' of dates; till he (the Prophet) said: "(Donate) even half a date." Then a person from among Al-Ansar came there with a pack of money, which his hands could barely lift; in fact, they could not (lift). He (Jarir) said: "Then people followed continuously, till I saw two heaps of food and clothing, and I saw the face of the Messenger (peace be upon him) glistening like gold (on account of joy)." The Messenger of Allah (peace be upon him) said: "Whoever sets a good precedent in Islam, will have the reward of doing it and the reward of whoever acts according to it subsequently,

(Part No : 5, Page No: 165)

without any deduction from their rewards; and whoever sets in Islam an evil precedent, will bear the sin of doing it, and the sin of whoever acts according to it subsequently, without deducting anything from their sin." ❩(Related by Muslim in his Sahih (authentic book of Hadith))

For this charity you will be rewarded and recompensed. Allah (Glorified be He) says:❨ And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and `Umrah), you will certainly find it with Allâh, better and greater in reward. ❩and:❨ and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers. ❩The Prophet (peace be upon him) also said:❨ Allah (may He be Exalted) says: "Spend (on charity) O Son of Adam and I shall spend on you" ❩.

It should be mentioned that the organizations that receive these donations are: Al-Rajihi Banking and Investment Corporation, Riyadh Bank and the National Bank.

We ask Allah to increase your reward and accept what you donate, as I ask Him to support the Afghan Muhajidin and others who are fighting in His Cause everywhere, and to grant them steadfastness in their Jihad and victory over their enemies, the enemies of Islam, for He is Ever-Near, All-Hearer. May peace be upon our Prophet Muhammad, his family, and Companions.

Thankfulness, Realization and Signs of Allah's Grace

(Part No : 5, Page No: 166)

Praise be to Allah, the Lord of the Worlds! The righteous will have a noble end. May peace and blessings be upon the Truthful and the Honest, (Prophet Muhammad - peace be upon him) and upon all his family and Companions.

It is well-known that Allah (Glorified and Exalted be He) has bestowed upon us abundant blessings, so He deserves to be thanked for His many favors. Blessings are commensurate with our gratitude. If you thank Allah for His favors, Allah will increase and bless them. But if you are ungrateful, favors will disappear and immediate punishments may follow in this life before the Hereafter.

Blessings are of various types. They include having good health, a sound body, hearing, seeing, intellect, and organs. The greatest favor is Islam, holding fast to, caring for, and comprehending it. Allah (Exalted be He) states:(This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.)

The greatest favor is the Din (religion). Allah sent messengers and books to clarify His Great Din to His servants and then He guided you, Muslims, to embrace it.

This is the greatest favor for which we should thank Allah immensely.

Its value and greatness should be recognized by whomever sees the condition of the world with its Kufr (disbelief), Shirk (associating others in worship with Allah) delusion, and prevailing corruption which favors

(Part No : 5, Page No: 167)

this worldly life with indifference to the Hereafter.

Moreover, the harms of communism and secularism are clear and their ideas embody disbelieving in Allah, all messengers and revealed books.

Other people are afflicted with the worship of graves and idols, and devotion of Allah's sole right for others than Him.

Many others are afflicted with different kinds of Bid`ah (innovation in Islam), superstitions, and sins.

Appreciation for Allah's blessings is truly realized and estimated when someone compares their opposites and their evil consequences. The outcome of the favor of Islam is Jannah (Paradise), honor, and reaching the eternal Abode of Bliss close to the Noble Lord, where people will never die and their clothing and youthfulness will never fade. They will be in eternal blessing, unfailing health, continuous youthfulness, and peace of mind. They will be in the company of the Noble Lord. Allah (Glorified and Exalted be He) states:(Verily, the Muttaqûn (the pious. See V.2:2), will be in place of Security (Paradise).)(Among Gardens and Springs,)(Dressed in fine silk and (also) in thick silk, facing each other,)(So (it will be). And We shall marry them to Hûr (fair female) with wide, lovely eyes.)(They will call therein for every kind of fruit in peace and security;)(They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,)(As a Bounty from your Lord! That will be the supreme success!)There are so many Ayahs (Qur'anic verses) describing this. As for the people of Kufr and aberrance, they will end up in the abode of humiliation where there will be severe punishment, Hellfire, and Zaqqum (a horrible tree in Hell) in an everlasting abode where torment never ends and its inhabitants never die. Allah (Glorified be He) states:(But those who disbelieve (in the Oneness of Allâh - Islâmic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!)

(Part No : 5, Page No: 168)

Whoever ponders this matter and recognizes the favor of Allah should be thankful for this favor by keen observance of this blessing and asking Allah to help him keep on it till death. He should continue obeying Allah, abandon sin, and seek refuge in Allah from aberrance, Fitan (temptations), and causes that remove Allah's Favors.

One should also thank Allah for all favors besides Islam, such as health, safety, and other blessings, such as secure homeland, family, property, etc.

Having Allah's Favors may be a means to accepting Islam and believing in Allah. However, it may be a trial for one's disbelief and deviation. It may be a trial to be secure, healthy, safe, and wealthy, while one is astray from obeying Allah. This kind of trial and affliction will be an argument against you and will increase your torment on the Day of Resurrection, if you die in this condition.

Gratitude, in fact, is to repay Allah's Favors upon you by believing in Him and in His Messengers, loving Him and confessing His favors. You should thank Allah by good words and praises along with loving the Grantor, fearing Him, hoping for and looking forward to seeing Him, inviting to His Way and fulfilling His Rights. Believing in Allah and His Messengers entails believing in the best of them, Prophet Muhammad (peace be upon him), and adhering to his Shari`ah.

It is an expression of gratitude to believe that Allah is the only God Who is worthy of worship and that He is the Creator, the Provider, and the All-Knower. He alone is worthy of worship and the Lord of the worlds. There is no other god and no deity is truly worthy of worship except Allah. Thanking Allah (Glorified and Exalted be He) involves also believing in His Names and Attributes, and that He is Perfect in His Essence, Names, and Attributes. He has no partner or equal and can never be compared with His creatures. Allah (Glorified and Exalted be He) states:﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾He (Exalted be He) also states:

(Part No : 5, Page No: 169)

﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾﴿ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴾﴿ "He begets not, nor was He begotten. ﴾﴿ "And there is none co-equal or comparable unto Him." ﴾

It is necessary for having true faith to believe that Allah Alone is worthy of `Ibadah (worship). In this respect, Allah (Exalted be He) states:﴿ And your Lord has decreed that you worship none but Him. ﴾and:﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾and:﴿ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴾and:﴿ O mankind! Worship your Lord (Allâh), Who created you ﴾and:﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾and:﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾Indeed, Allah Alone is worthy of worship and supplication. He Alone should be invoked in times of hope and fear. Offering Salah (Prayer), vows, sacrifices and all other forms of `Ibadah must solely be devoted to Allah Alone.

Thus, it is clear that what the ignorant do, such as making Du`a' (supplication), fearing, hoping and offering sacrifices and vows to the dead, are acts of Major Shirk (associating others with Allah in His Divinity or worship) that go against the Testimony of Faith: "La ilaha illa Allah (there is no deity but Allah).

It is also evident that whoever denies the Last Day, Resurrection, Jannah (Paradise), and Hellfire is truly a disbeliever who disbelieves in Allah and His Din.

The atheist communists commit Kufr and deviation as much as those who worship others beside Allah and ascribe partners to Him, including worshipers of graves, idols, prophets, righteous people, stars, the sun, the moon, etc. Allah (Exalted be He) states:

(Part No : 5, Page No: 170)

﴿ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴾﴿ Who has made the earth a resting place for you ﴾He (Exalted be He) also states:﴿ Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)! ﴾﴿ Invoke your Lord with humility and in secret. He likes not the aggressors. ﴾﴿ And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near unto the good-doers. ﴾

He who offers `Ibadah to others beside Allah, such as the Jinn (creatures created from fire), angels, Al-Badawy, Al-Husayn or other creatures, commits Shirk by worshiping others along with Allah, which violates the creed of "La ilaha illa Allah" and disbelieves in Allah's Favors of health and safety, and in the messengers, including our Messenger Muhammad (peace be upon him). This is the worst kind of ingratitude. Allah (Exalted be He) states:﴿ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴾

This is the true `Aqidah (creed) that was brought down by the messengers (peace be upon them) and the best of them and their Imam, Muhammad (peace be upon him) who called to Tawhid (belief in the Oneness of Allah/monotheism) and devoting `Ibadah sincerely to Allah.

He (peace be upon him) sent his emissaries to different tribes, calling them to Tawhid. He sent `Ali, Mu`adh, and Abu Musa Al-Ash`ary (may Allah be pleased with them) to Yemen. He (peace be upon him) settled in Makkah for thirteen years, calling to Tawhid. He also settled in Madinah for ten years calling for Tawhid and following the Shari`ah of Allah. He started by calling to Tawhid,

(Part No : 5, Page No: 171)

for it is the foundation of Iman, Din, and gratitude to Allah, the Grantor. All messengers began by calling to Tawhid. Allah (Glorified be He) states:﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾

Whoever misses the mark of Tawhid and sincerity for Allah renders all his deeds Batil (null and void) and futile. Allah (Exalted be He) states:﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿and:﴾ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴿

In addition, thanking Allah for the grace of Tawhid and others is one of the greatest obligations that brings one closer to Allah. This is an act of the heart, involving love and glorification of Allah and love of His Sake, longing to see Him and His Gardens. He (Glorified be He) is above His Creatures, rising over the Throne in a manner befitting His Majesty and Greatness. The meaning of Istawa [rising over His Throne] is not to be understood the way the innovators of the Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and others did. Rather, the meaning is that Allah rose over His Throne as the Salaf (righteous predecessors) stated and that He is above the heavens on His Throne and separate from His Creatures, knowing everything that nothing is hidden from Him.

It is common to cite the statement of Malik (may Allah be merciful with him) in this respect. When he was asked about Allah's statement:﴾ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴿he was asked how Allah rises over the Throne? He answered: "Istiwa' is well-known while its manner is unknown. To believe in it is obligatory and to ask about it is Bid`ah." His opinion was also held by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) (may Allah be merciful with them).

"Asking about it is Bid`ah" means asking about its manner, for this is known only to Allah (Glorified and Exalted be He). Istiwa' is known as it means superiority and being up and above.

(Part No : 5, Page No: 172)

The same meaning was reported by Umm Salamah (may Allah be pleased with her) and Rabi`ah ibn Abu `Abdul-Rahman, the teacher of Malik (may Allah be merciful with them).

There are forms of being thankful in one's heart such as entertaining love for the believers and the messengers, particularly our Prophet Muhammad (peace be upon him) and witnessing that they conveyed the Messages with which Allah entrusted them. Allah (Glorified be He) states:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿

Besides, gratitude in one's heart one must believe firmly that `Ibadah is an exclusive Right of Allah and no one else will ever deserve it.

Thanking Allah with the heart means fearing, hoping for, and loving Him to an extent that makes one carry out His Right, give up sin, call to His Way, and hold fast to it.

It also includes devotion and oft-repeated Tas-bih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]").

Thanking Allah also means praising Him by the tongue, constantly expressing Allah's blessings, enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Thanking is by tongue, heart, and action.

Thus, gratitude may be expressed by one's tongue through the words Allah has made lawful for us.

There is a third type of gratitude, namely, expressing gratitude by one's actions. This is the physical aspect of thankfulness, which includes adherence to Islamic tenets such as Salah, Sawm (Fast), Zakah (obligatory charity), Hajj to Bayt Allah Al-Haram (the House: another name for the Ka`bah), and Jihad (fighting/striving in the Cause of Allah) with one's life and property. Allah (Exalted be He) states:﴾ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives ﴿

Gratitude of the heart is expressed by devotion, loving, fearing, and longing for Allah as we mentioned before.

(Part No : 5, Page No: 173)

Moreover, thankfulness to Allah results in receiving more bounties. Allah (Glorified be He) states:﴾ And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings) ﴿Allah informs His Servants that if they thank Him, He will increase His Favors, but if they disbelieve, His torment will be severe. He may punish them by depriving them of His Grace and inflicting them with torment. He may cause them to suffer illnesses after enjoying health, sterility after fertility, fear after safety, Kufr after Islam, or disobedience after obedience.

Thanking Allah keeps one on the right path and helps to remain grateful until He increases His Favors. If someone persists in being ungrateful and disobeying His Commandment, they will be subjected to His Punishment and Wrath. Punishment may take different forms; some in this world and others in the Hereafter.

Among the punishments in this world include the loss of blessings. Allah (Exalted be He) states:﴾ So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). ﴿Punishment may also take place in the form of giving power to enemies over us. However, the punishment of the Hereafter is severer. Allah (Glorified be He) states:﴾ Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. ﴿and,﴾ Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful. ﴿He (Glorified be He) informs us that the grateful are few and most people do not thank Him.

Most people enjoy Allah's Favors, but do not thank Him for them. Rather, they are unmindful, heedless, and careless. Allah (Exalted be He) states:﴾ while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode. ﴿Thankfulness is only complete when it is expressed by the tongue, hand, and heart together. In this respect, a poet wrote:

(Part No : 5, Page No: 174)

Favors are deeply appreciated by three: **my hand, my tongue, and my hidden conscience**

A Mu'min (believer) should be patient and grateful, as Allah (Exalted be He) states:﴾ Truly, therein are Ayât (evidence, proofs and signs) for every patient, thankful (person)." ﴿

A Mu'min should be patient in times of adversity and thankful in times of prosperity. However, a Mu'min should not lose hope or neglect the physical means, for patience does not conflict with taking the necessary physical measures. For example, one should not feel hopeless when suffering from illness and should seek treatment.

One should not lose hope because of, for instance, shortage of harvest or disasters that may befall his farm, but he should treat the farm to correct the problem. Patience is obligatory, but it does not contradict seeking treatment and making use of permissible solutions.

A Mu'min should endure patiently the afflictions that may befall him, bearing in mind that nothing occurs except according to Allah's Decree and great wisdom. One should know that the consequences of sins are grave, so one should hasten to perform Tawbah (repentance to Allah) from all sins and misdeeds.

O Muslim, you must repent to Allah (Glorified and Exalted be He) so that He will set your affairs right, correct your defects, and return to you what you missed.

It is authentically reported that the Messenger of Allah (peace be upon him) stated:﴾ A servant may be deprived of provision for a sin he/she commits. ﴿Someone may commit a sin that deprives them of many favors. Allah (Exalted be He) states:﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿Allah also says,﴾ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴿and,﴾ Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ﴿

(Part No : 5, Page No: 175)

Misfortunes prompt people to turn to Allah and warn them, so that they may repent.

Repentance and sincere abandonment of sins are the true way of forgiveness of past sins. Seeking lawful physical treatment is also an act of obedience to Allah. The Prophet (peace be upon him) stated:﴾ O Allah's servants! Seek treatment but use nothing unlawful ﴿

A Mu'min should be patient at times of distress that befall him or his family. He should be thankful for Alhah's Favors by observing His Rights and turning to Him. The Prophet (peace be upon him) stated:﴾ Wonderful are the affairs of the Mu'min; for there is good in each of his affairs. This is not the case with anyone else except the Mu'min, for if he suffers affliction, he endures patiently, which is good for him. If he has an occasion to feel delight, he thanks (Allah), thus there is good for him in it. ﴿(Related by Muslim in his Sahih, on the authority of Suhayb ibn Sinan [may Allah be pleased with him])

It is an act of thanking Allah to abide by the Sunnah (whatever is reported from the Prophet) and keeping away from innovations. Many people may be unaware of their practices which are, in fact, considered innovations in Islam.

Bid`ah (innovation) is a form of being ingratitude to Allah (Glorified and Exalted be He). For example, people in many countries celebrate the Mawlid (the Prophet's birth day) in the month of Rabi` Al-Awwal ignorantly, following a tradition. They believe that this is Mustahab (desirable). This is a mistake that has no basis in the purified Shari`ah. Rather, it is a Bid`ah, which Allah has not sent down. This celebration may involve prohibited acts, such as drinking Khamr (intoxicants) and intermixing of men and women. Moreover, poems that may contain Major Shirk (associating others with Allah in His Divinity or worship) may be chanted in such an occasion, such as the famous poem of Al-Burdah by Al-Busairy where he says:

O you, the noblest creature, I have none to resort to	**when disasters befall but you**
If you will not help me when the time comes,	**I will definitely be lost**
Both the life and the Hereafter are of your benevolence	**and the knowledge of the Pen and the Tablet is derived from yours**

Similar deviant statements are found in a poem written by Al-Bura`y Al-Yamany who fell into Major Shirk when he supplicated to the Prophet (peace be upon him).

Thus, celebrating Mawlids, whether that of the Prophet (peace be upon him) or others, such as the Mawlid of Al-Badawy, Ibn `Ulwan, Al-Husayn or `Ali (may Allah be pleased with them) is a rejected Bid`ah that people invented. It was not practiced during the time of the Prophet (peace be upon him) or Sahabah (Companions of the Prophet), or the best generations.

It was first introduced by the Batiniyyah Shia, who are the children of `Ubayd Al-Qaddah, namely the Fatimid who ruled Egypt and Morocco in the fourth and fifth century A.H. They introduced many Mawlids, such as that of the Prophet (peace be upon him) and Al-Husayn and others, then people imitated them. This resembles the Christians and the Jews in their festivals. In such gatherings many sins are committed, involving Major Shirk. This is true even if these acts are celebrated by so many people. However, the Truth is not recognized by the action of people; rather, by the Shari`ah proofs from the Book (Qur'an) and Sunnah. Many scholars warned against this matter, such as Shaykh-ul-Islam Ibn Taymiyyah and Al-Shatiby (may Allah be merciful with them). Whoever approves it among the scholars thereby commits a grave mistake and should not be followed.

Praising the Prophet (peace be upon him) and describing his merits and esteem are not to be realized by Bid`ah in the name of Mawlid, but by following his Shari`ah, abiding by his commandments, abandoning his prohibitions, and calling for reviving his Sunnah and teaching it to the people in Masjids (mosques), schools, and universities. These Mawlids contain many kinds of evil and transgression where intermixing of men and women and drinking Khamr take place, in addition to graver acts of Major Shirk as previously illustrated.

People began to imitate these by celebrating their birthdays or wedding anniversaries. These are of the rejected deeds as well, for they resemble the Kafirs (disbelievers). The `Eids of Muslims are only `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice) and Days of Tashriq (11th, 12th, and 13th of Dhul-Hijjah), Day of `Arafah (9th of Dhul-Hijjah) and Jumu`ah (Friday). Whoever introduces a new feast imitates the Christians and the Jews.

The Prophet (peace be upon him) stated:(Whoever commits any act for which there is no sanction from our behalf, it is to be rejected.)He also stated,(Whoever introduces

extraneous things into our affair (i.e. religion), his act is rejected.)and:(Avoid novelties, for every novelty is a Bid`ah, and every Bid`ah is an error.)There are so many Hadiths to the same effect.

Muslims should follow the way of the Prophet (peace be upon him) and Sahabah (Companions of the Prophet) (may Allah be pleased with them) and their followers of the Salaf (righteous predecessors) and should abandon Bid`ah introduced after them.

All these are among the ways through which one can offer thanks to Allah with words, deeds, and belief. May Allah grant us all beneficial knowledge and righteous deeds and help us act according to the Sunnah and thank Him for His Favors with words, deeds, and faith along with holding fast to Al-Haqq. May Allah also guide Muslim rulers to all good, provide them with righteous retinue, and help them establish Allah's Commands on earth and execute the Hudud (ordained punishments for violating Allah’s Law). I ask Him to entrust the Muslims' affairs to the best among them and to protect them from the affliction of deviance. He is the All-Hearer, Ever-Near. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

A question from the Nur `Ala Al-Darb (radio) program

(Part No : 5, Page No: 178)

Q 1: A question from Sudan: Imam Al-Nawawy (may Allah be merciful with him) in his commentary on the subject of Bid`ah (innovation in religion) classified it into five categories:

First: Wajib (obligatory) innovation, such as the proofs devised by Mutakallims' (searches for answers to creedal issues using logic) to refute atheistic arguments.

Second: Mandub (commendable) innovation, such as composing books.

Third: Mubah (permissible) innovation, such as enjoying certain varieties of food.

Fourth: Haram (forbidden) innovation.Fifth: Makruh (reprehensible) innovation. These last two categories are clear.

How is this classification to be understood in light of the Prophet's (peace be upon him) statement, (Every Bid`ah leads to misguidance) **? Please, clarify the meaning of Shaykh Al-Nawawy's words. May Allah bless you!**

A 1: This classification that you quoted from Al-Nawawy's classification of Bid`ah into five categories has been approved of by a group of scholars, who said that Bid`ah can be classified as; Wajib, Mandub, Mubah, Haram, and Makruh. Other scholars are of the view that all forms of Bid`ah are misguidance. They do not approve of any classification of Bid`ah and quote the Prophet's statement in this regard:(Every Bid`ah leads to misguidance. )This is what the authentic Hadiths of Allah's Messenger (peace be upon him) convey andwhat Muslim narratedon the authority of Jabir Ibn `Abdullah Al-Ansary (may Allah be pleased with them) who said, "The Prophet (peace be upon him) used to say in the Friday sermon,(And then, the best of speech is embodied in the Book of Allah, and the best of guidance is the guidance given by Muhammad. And the most evil of matters are their innovations and every Bid`ah is a misguidance. )This meaning has been reiterated in several Hadiths related from `Aishah, Al-`Irbad ibn Sariyah, and others.

(Part No : 5, Page No: 179)

This is the sound opinion, which disregard such classifications of Bid`ah set by Al-Nawawy and other scholars. Thus, all kinds of Bid`ah are forms of misguidance. Moreover, Bid`ah is confined to matters of faith, not to worldly permissible things. For example, types of food that were unknown at the time of the Prophet (peace be upon him) are not regarded as Bid`ah according to Shari`ah (Islamic law) even if it is linguistically included in the meaning of Bid`ah. Linguistically speaking, Bid`ah signifies an unprecedented thing. Allah (may he be Glorified) describes Himself,( The Originator of the heavens and the earth. )i.e. He created heaven and earth without any previous example. The term 'Bid`ah' applies to any invented matter in Islam that has no basis in the Qur'an and Sunnah. This is the correct view accepted and affirmed by a group of scholars, who refuted the arguments of the advocates of the above classification.

As for the act of composing books and producing evidence to refute the atheists and enemies of Islam, this is not Bid`ah. It is ordained by Allah and His Messenger (peace be upon him). The Glorious Qur'an and the Sunnah provide profound statements that refute the enemies of Islam. From the time of the Sahabah (Companions) until now, Muslims have answered their enemies using what has been explained in the Book of Allah and the Sunnah of the Messenger of Allah (peace be upon him) and presented various proofs. According to Shari`ah, this act is not seen as Bid`ah, but it is a duty and a form of struggle in the Cause of Allah. This also applies to building schools, bridges, and other useful facilities for Muslims. Indeed, Shari`ah enjoins upon us to seek knowledge and such institutions help achieve this goal. This also applies to endowments dedicated to the poor as Shari`ah orders us to be kind to the needy. Building homes and bridges for people is a form of doing good and obedience to Allah. These are lawful acts, not Bid`ah. Although they are innovations in a linguistic sense, they are not so in the legal sense of the word. In this context `Umar (ibn Al-Khattab - may Allah be merciful with him) gathered people to perform Salat-ul-Tarawih (special supererogatory night Prayer in Ramadan) every night behind one Imam (after they had been praying it in small groups led by different Imams) and then commented, "How good is this innovation!" He meant Bid`ah in its linguistic sense, not its legal meaning. Tarawih is a confirmed Sunnah that was performed and encouraged by the Prophet (peace be upon him). It is not a Bid`ah but an act of confirmed Sunnah.

(Part No : 5, Page No: 180)

However, `Umar called it an innovation in the sense that it was performed in an unprecedented manner. At the time of the Prophet (peace be upon him), people in the Masjid (mosque) would spread out in groups. Two men would pray behind an Imam, while others would pray in small groups.(Additionally, the Prophet (peace be upon him) led them for three nights then abandoned this practice saying, "I fear that the optional night prayer might be made compulsory upon you.")So he abandoned it, lest it would become obligatory upon Muslims. Thus, when the Prophet (peace be upon him) died, `Umar commanded them to observe it.

To conclude, the night prayer during Ramadan is a confirmed Sunnah, not a Bid`ah in the legal sense. Thus, it is known that anything innovated in Islam, not ordained by Allah is Bid`ah and a misguidance. This is totally unacceptable.

Q 2: A question also from Sudan: Allah states in His Glorious Book: ﴾ And We never punish until We have sent a Messenger (to give warning). ﴿ **It is narrated in some Hadiths that the Prophet (peace be upon him) mentioned that his parents would be in Hellfire. The question is: Were they not from Ahl-ul-Fatrah (those to whom Da`wah has not reached in an uncorrupted manner), those whom the Qur'an clearly mentioned as being saved in the Hereafter? Please answer me. May Allah guide you.**

A 2 : There is nothing in the Qur'an that explicitly stating explicitly that Ahl-ul-Fatrah will be saved or will perish. Allah (Glorified and Exalted be He) says,﴾ And We never punish until We have sent a Messenger (to give warning). ﴿Because of His Perfect Justice, Allah does not punish anyone until He sends a Messenger. So, whomever the message of Islam does not reach, they will not be punished until the proof is established against them, as narrated in the Sunnah that the proof will be established against Ahl-ul-Fatrah and they will be tested on the Day of Resurrection. Thus, those who respond and obey will be saved

and those who disobey will be consigned to Hellfire. When a man asked the Prophet (peace be upon him):﴾ Where is my father? He replied, "In Hellfire." When he saw the man's face had changed, he (peace be upon him) said, "My father and yours are in the Fire. ﴿(Related by Muslim in his Sahih (compilation of authentic Hadiths)).

The Prophet (peace be upon him) wished to console the man and let him know that this fate is not confined to his father. Perhaps the Prophet's and the man's fathers had heard Da`wah and thus the Prophet (peace be upon him) said,﴾ Verily my father and your father are in the Fire. ﴿Therefore he was talking about something that he knew, as he (peace be upon him) never lied or spoke of his own desire. Allah (Glorified and Exalted be He) states,﴾ By the star when it goes down (or vanishes). ﴿﴾ Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred. ﴿﴾ Nor does he speak of (his own) desire. ﴿﴾ It is only a Revelation revealed. ﴿Perhaps `Abdullah ibn `Abdul-Muttalib, the Prophet's father, had realized the Divine Message, so the Prophet said that about him. Quraysh knew the Din of Ibrahim (Abraham), for they had been following Prophet Ibrahim's Din until `Amr ibn Luhay Al-Khuza`y ruled Makkah and the worship of idols prevailed. `Amr propagated the worship of idols and they followed him and supplicated to them instead of Allah. It may have been evident to `Abdullah that what Quraysh were doing in worshiping idols was null and void, but he still followed them. This was a proof against him. It is also narrated in the Hadith that the Prophet (peace be upon him) stated,﴾ I saw `Amr ibn Luhay dragging his intestines in the Fire; he was the first one to release animals (for the idols) and change the Din of Ibrahim." ﴿Also, it is related that﴾ the prophet (peace be upon him) sought permission to ask forgiveness in favor of his mother, but he was not given the permission. Then he sought permission to visit her grave, and He was permitted to. ﴿(Related by Muslim in his Sahih)

She might have known that the beliefs of Quraysh were baseless, as was the case of her husband, `Abdullah. Accordingly, the Prophet (peace be upon him) was prevented from asking Allah to forgive her. It might be said that the people of Jahiliyyah (pre-Islamic period of ignorance) are similar to non-Muslims of this era. So, it is not allowed to supplicate to Allah for them or to ask Him to forgive them, because they committed the acts of disbelievers. Consequently, they are regarded in this life as non-Muslims and their affair

in the Hereafter is left to Allah.

If the proof is not established against someone in this life, they will not be punished until they are tested on the Day of Judgment. Allah (Glorified be He) says,﴾ And We never punish until We have sent a Messenger (to give warning). ﴿This applies to the people of any era when the Da`wah of a Prophet does not reach them. In this case, they will be tested on the Day of resurrection; if they obey, they will enter Paradise, and if they disobey they will enter Hellfire. This ruling applies to the old people whom the Da`wah does reach, as well as the insane and the children of the non-Muslims. When the Prophet (peace be upon him) was asked about them, he replied,﴾ Allah knows what they would have done. ﴿The case of the children of non-Muslim is similar to Ahl-ul-Fatrah, as both of them will be tested on the Day of Judgment. If they go through this test successfully, they will be saved; if not, they will be among the disbelievers in Hellfire. However, a group of scholars hold that the children of non-Muslims will be saved from the torture of Hell, for they die on Al-Fitrah (natural disposition) and the Prophet (peace be upon him) saw them when he entered Paradise in a garden with Ibrahim (peace be upon him) along with the children of Muslims.

This opinion is stronger for its explicit evidence. As for the children of Muslims (if they die young), they are among the people of Paradise, according to Ijma` (consensus) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Allah knows best and He is Most Wise.

Q 3: There is evidence that shows that Allah (Exalted be He) rewards those who read the Noble Qur'an, but is there also a reward for reading Hadiths?

A: Recitation of the Qur'an to bring one closer to Allah (Exalted be He) entails a great reward and likewise reading and memorizing Hadiths of the Prophet (peace be upon him). They are acts of worship and are counted as seeking knowledge and studying religion. The proofs of Shari`ah illustrate the necessity of gaining knowledge, so as to help Muslims worship Allah (Exalted be He) in a clear and established way. The Prophet (peace be upon him) said:﴾ The best amongst you (Muslims) are those who learn the Qur'an and teach it. ﴿

(Part No : 5, Page No: 183)

and:﴾ "If Allah wants to do good to someone, Allah makes them comprehend the religion." ﴿and:﴾ Whoever treads a path in pursuit of knowledge, Allah will facilitate for them a path to Paradise. And never does a group of people gather in one of the houses of Allah (mosques) to recite Allah's Book and study it together, but tranquility descends upon them, mercy comes down upon them, the angels surround them and Allah mentions them to those who are with Him. ﴿

There are many Hadiths concerning the recitation of the Qur'an, such as﴾ Recite the Qur'an, for, on the Day of Resurrection, it will come as an intercessor on the behalf of those who recite it. ﴿(Related by Muslim)The Prophet (peace be upon him) is reported to have once said:﴾ "Which of you would like to go early in the morning every day to Bathan (a valley in Madinah) and return from it with two large-humped she-camels, without committing a sin or severing the ties of kinship?" They replied, "O Messenger of Allah! We (all) would like that!" He said, "If one of you goes early in the morning to the Masjid (mosque) and learns or reads two Ayahs (verses) from the Book of Allah, the Exalted and the Glorious, is better for him than having two camels, and three (Ayahs) are better for him than three (large camels), and four (Ayahs) are better for him than four (large camels), and so on with the number of them and camels." ﴿(Related by Muslim in his Sahih)This serves to show the virtue of reciting the Qur'an and learning it.

Among the Hadiths of the Prophet (peace be upon him) in this regard is a famous Hadith related by Ibn Mas`ud and compiled inJami' Al-Tirmidhy with a good Isnad (chain of transmitters)that the Prophet (peace be upon him) said:﴾ "Anyone who reads a letter from the Qur'an will earn a good deed thereby, and a good deed gets a tenfold reward." ﴿This also applies to the Sunnah. If a believer reads, studies, and memorizes the Hadiths and identifies the authentic among them, he will be greatly rewarded, because this is part and parcel of studying religious knowledge. The Prophet (peace be upon him) said in this regard:﴾ Whoever treads a path in pursuit of knowledge, Allah will facilitate for him a path to Paradise. ﴿

This proves that reciting Ayahs of the Qur'an, pondering on them along with studying and memorizing the Hadiths of the Prophet (peace be upon him) in order to learn knowledge and religion and acting upon them are among the ways that lead to Paradise and attain salvation from Hell. The Hadith of Allah's Messenger (peace be upon him),﴾ "If Allah wants to do good to someone, Allah makes them comprehend the religion" ﴿(Agreed upon by Al-Bukhari and Muslim)indicates the excellence of knowledge and seeking it and that this is among the signs of goodness, as is mentioned previously. Studying religion is fulfilled by learning both the Qur'an and the Sunnah and both of them assure what Allah (Exalted be He) wants from His Slave.

(Part No : 5, Page No: 184)

There are many proofs in this regard, praise be to Allah.

Q 4: Some Sufi shaykhs pay a great deal of attention to making domes and graves and people believe in their usefulness and blessings. If this is not lawful, what is your advice to those people, as they are considered as religious examples for a large number of people? Appreciate your guidance, may Allah guide you!

A: The advice to Sufi and other scholars is to hold on to what is stated in Allah's Book (the Qur'an) and the Sunnah of His Messenger (peace be upon him) and to teach this to people. Moreover, I exhort them not to follow their antecedents in anything that opposes the Qur'an and the Sunnah. Religion is not to be acquired through imitation of shaykhs or others; it is to be taken from the Book of Allah, the Sunnah of His Messenger, Muhammad (peace be upon him), what was unanimously agreed upon by scholars and what was related about Sahabah (Companions of the Prophet, may Allah be pleased with them). This is how the knowledge of Religion is acquired, not through imitation of individuals, Sufi shaykhs or others. The authentic Sunnah of Allah's Messenger (peace be upon him) illustrates that it is not permissible to build Masjids, domes or anything else over graves for this is prohibited according to the sayings of the Messenger (peace be upon him). Among these sayings is that whichis related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of `Aishah (may Allah be pleased with her). She said that Allah's Messenger (peace be upon him) said:﴾ Allah cursed the Jews and the Christians; they used the graves of their prophets places of worship. ﴿She said: "(He said so) warning against what they did."

Moreover, it is also related in the Two Sahih Books of Hadithon the authority of Umm Salamah and Umm Habibah (may Allah be pleased with them) that﴾ They told the Prophet about a church they saw in Abyssinia (Ethiopia) and the pictures hung in it. The Prophet (peace be upon him) said, "When a righteous man died amongst those people, they would build a place of worship over his grave, and then they put those pictures in it. Indeed, they are the worst creatures in the Sight of Allah. ﴿

The Prophet (peace be upon him) stated that the people who build Masjids over graves and put pictures in them are the worst of creatures.

Such practices lead to Shirk (associating others in worship with Allah), because when laypeople see Masjids and domes over graves they may glorify the dead, seek their blessings, vow for their sake, make Du`a' (supplication) to them, and seek their help and support instead of Allah, and all such practices are acts of Major Shirk (associating others with Allah in His Divinity or worship). In a Hadith narrated by Jundub ibn `Abdullah Al-Bajaly (may Allah be pleased with him), which is related inSahih of Muslim(may Allah confer mercy upon him), the Prophet (peace be upon him) said: Indeed, Allah took me as a Khalil (intimate friend, as a sign of His Love of the Prophet) and took Ibrahim (Abraham) (peace be upon him) as a Khalil. If I were to choose anyone from my Ummah (nation) as my Khalil, I would choose Abu Bakr. Those who preceded you used the graves of their prophets and righteous men as places of worship. Therefore, do not use graves as Masjids; I forbid you to do so. (Related by Muslim in his Sahih)

This Hadith shows the merit of Al-Siddiq Abu Bakr (may Allah be pleased with him) and that he was the best Sahaby (Companion of the Prophet). If the Prophet (peace be upon him) were to take a Khalil, he would have taken Abu Bakr (may Allah be pleased with him) as his Khalil. However, Allah (Glorified and Exalted be He) forbade the Prophet (peace be upon him) from doing that, so his love would be purely for His Lord (Glorified and Exalted be He). The Hadith also points out the prohibition of building on graves or establishing Masjids over them. Also, it condemns those who do so in three ways. First, the Prophet (peace be upon him) censured those who do so. Second, the Prophet (peace be upon him) said: Do not use graves as Masjids. Third, the Prophet (peace be upon him) said: I forbid you to do that. The Prophet (peace be upon him) warned against building over graves in these three ways and therefore his Ummah (nation) should observe his warning and keep away from things for which he condemned those before them, such as the Jews and the Christians and those who followed them regarding building places of worship or anything else over graves. The Hadiths of the Prophet (peace be upon him) have been clearly mentioned in this regard.

The wisdom behind this, according to scholars, is that these are means that can lead to Major Shirk, worshiping the dead, making Du`a' to them, vowing for their sake, seeking their help and support, and offering sacrificial animals for them. This happens today in many countries, such as Sudan, Egypt, the Levant (the region covering Syria, Lebanon, Jordan, and Palestine), Iraq and other countries. In many countries, ignorant laypeople visit the graves of renowned people and ask them for help, support and relief, such as what is happening beside the grave of Al-Badawy, Al-Husayn, Zaynab,

Sayyidah Nafisah and other graves in Sudan. This is even done by some ignorant pilgrims by the Prophet's grave (may peace be upon him) in Madinah, the graves of the people of Al-Baqi` (the graveyard of the people of Madinah, near the Prophet's Mosque) and other graves. This happens due to ignorance, and so these people need to be enlightened, and given explanations and help from scholars so they may be aware of their religion.

All Muslim scholars, whether Sufis or others, should have Taqwa (fearing Allah as He should be feared), advise Allah's Servants, teach them their Din, and warn them against building Masjids, domes, or anything else over graves. They should also warn them against making Du`a' by means of the dead and seeking their help, as Du`a' is a form of worship that can only be made to Allah (may He be Praised), Who says: so invoke not anyone along with Allâh. "And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)." Allah (Exalted be He) is referring to the polytheists. Moreover, the Prophet (peace be upon him) said: Du`a' is an act of worship. If you ask (for anything), ask Allah, and if you seek help, seek it from Allah. This is because the dead cannot do anything for people any more; in fact it is they who need people to make Du`a' to Allah (Exalted be He) to grant them His mercy and forgiveness, not to make Du`a' to them besides Allah. The Prophet (peace be upon him) said: When a person dies, their deeds come to an end, except for three things: Sadaqah Jariyah (ongoing charity), beneficial knowledge (they left behind), or a pious child who prays for them. So how can people make Du`a' to the dead besides Allah? And how can they make Du`a' to idols, trees, stones, the moon, the sun, and stars? Du`a' to or seeking the help of any of the foregoing is impermissible. The same is true regarding the occupants of the graves, even if they were prophets or righteous people. Similarly, people should never make Du`a' to angels and Jinn besides Allah (may He be Praised), Who says in (Surah Al-`Imran 3:80): Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will? (Tafsir At-Tabarî). In this Ayah (Qur'anic verse), Allah (Exalted be He) declares that taking

angels and prophets as lords, by making Du`a' to them and seeking their help, is Kufr (disbelief).

In a Hadith narrated by Jabir and recorded in Sahih Muslim,Jabir (may Allah be pleased with him) said: The Messenger of Allah (peace be upon him) forbade plastering the graves, sitting on them and building over them. This is because these things lead to Shirk and they are all means of glorifying and revering the occupants of the graves excessively.

Sitting on graves is not permissible as it is desecration of the graves. Therefore, it not permissible to urinate or defecate on them or any act that is considered desecration of graves. The reason for the prohibition is to show respect to the dead. Muslims are to be respected whether they are alive or dead, therefore it is not

permissible to break their bones, walk or sit on their graves, or urinate or throw garbage on them. All these acts are prohibited, as the Muslim dead should neither be desecrated, nor glorified by making Du`a' to them instead of Allah (Exalted be He) or to circumambulate around them. Shari`ah (Islamic law) orders moderation and respect for graves and at the same time it does not permit glorifying the dead and worshiping them besides Allah (Exalted be He) or harming them through sitting on their graves and the like, concerning things which show disrespect to the dead. Indeed, it is the legislation of the All-Wise, All-Knowing, Who places things in their right positions. Allah (Exalted be He) says:❨ Certainly your Lord is All-Wise, All-Knowing. ❩

Moreover, the Prophet (peace be upon him) said in an authentic Hadith:❨ Do not sit on graves or perform Salah (Prayer) towards them. ❩Our perfect Shari`ah combined forbidding people to excessively revere the dead by making Du`a' to them besides Allah (Exalted be He), seeking their help and offering Salah (prayers) while graves are in the direction of Qiblah, and making it forbidden to debase and offend the dead by sitting on their graves, walking over them, leaning on them, and throwing garbage on them. All these practices are prohibited.

Hence, the believer who seeks the truth knows that Shari`ah introduced moderation; not Shirk or offense and desecration. It is permissible to make Du`a' on the behalf of the dead, to ask Allah (Exalted be He) to forgive them and to greet them when visiting their graves. Nevertheless, they should never be asked in Du`a' instead of Allah (Exalted be He), circumambulate around them or offer Salah while they are in the direction of Qiblah. It is permissible to seek assistance from someone who is alive, for people help one another. This is so as long as it is within the limits of legal permissibility and means,

such as working in fields, factories and the like for this is an allowed tangible form of co-operation in possible allowable matters. On the other hand, seeking help from the dead and those who are absent using unallowable acts, is an act of Major Shirk, according to Ijma` (consensus) of scholars without any dispute concerning it between the Sahabah and those who followed them from among the people of knowledge, belief and insight.

I again emphasize that building on graves and establishing Masjids or domes over them is an abominable act known to the people of knowledge and the Islamic Shari`ah forbade them as they lead to Shirk. Muslim scholars, once again, should have Taqwa, wherever they are, and advise people and teach them the true Shari`ah of Allah, and should not be amiable with those who practice Shirk and Kufr. They should warn everyone, whether he is a ruler, poor, young or old that these things are unallowable and he should guide them to Allah's Shari`ah. It is their duty to do this everywhere and in every possible way, whether verbally, in writing, by composing a book or delivering sermons on Fridays or others, by phone, fax, or any possible means of communication that is available nowadays and can be used to convey Da`wah (calling to Islam) and guide people to Allah's Correct Pathway.

Allah is the One Who brings success.

The Islamic ruling on celebrating mother's day and family day

(Part No : 5, Page No: 189)

I have read an article published in Al-Nadwah magazine issued in 30/11/1384 AH under the title "Honoring the Mother and Honoring the Family". I noticed that the writer partially approved of the Western innovation of specifying a day to celebrate the mother. Further, he says that many thinkers have disregarded feelings of grief and sorrow of the children who have lost their mothers while watching others honoring theirs. The writer suggests honoring the entire family and regrets that no similar feast is known in Islam, since Shari`ah (Islamic law) obligates honoring the mother and treating her kindly at all times without specifying a day for her.

The writer is correct as he says there is no similar fest in Islam and as he mentions its disadvantages, which were overlooked by those who invented it. Yet, he did not mention that this Bid`ah (innovation in religion) contradicts the authentic texts confirmed by the Messenger of Allah (peace be upon him) and leads to many evils and imitation of Mushriks (those who associate others with Allah in His Divinity or worship) and Kafirs (disbelievers). In a few words, I wish to warn the writer and others from the evils of Bid`ah introduced by ignorant people and enemies of Islam, thus giving a false idea about Islam and driving people away from it. Only Allah (Glorified be He) knows how much evil and dissension occurs as a result.

It is confirmed in many Sahih (authentic) Hadith related from the Messenger of Allah (peace be upon him) that he warned against innovation in Islam and against imitation of the enemies of Allah among the Jews, the Christians and other Mushriks. He (peace be upon him) stated,﴾ "Whoever introduces something into this matter of ours (Islam) that is not from it, it will be rejected." ﴿(Agreed upon by Al-Bukhari and Muslim)In anothernarration by Muslim, he (peace be upon him) stated,﴾ "Whoever performs an action which is not in accordance with this matter of ours (Islam), will have it rejected." ﴿It means that

(Part No : 5, Page No: 190)

such actions will be rejected. The Prophet (peace be upon him) used to say in the Friday Khutbah (sermon),﴾ "The best of speech is Allah's Book (Qur'an), the best guidance is the guidance of Muhammad (peace be upon him), and the worst matters are novelties (introduced into the religion) and every Bid`ah is misguidance." ﴿(Related by Muslim in his Sahih (authentic) book of Hadith)

There is no doubt that marking a specific day to celebrate the mother or family is an innovation that was not a practice of the Messenger of Allah (peace be upon him) or his righteous Sahabah (Companions of the Prophet). Therefore, it is obligatory to abandon this practice and warn people against it; holding fast only to what Allah and His Messenger have ordained.

The writer has already mentioned that Shari`ah honors the mother and promotes kind treatment toward her at all times. This is true, it is the duty of all Muslims to fulfill Allah's Commands in being dutiful to the mother, honoring her, treating her kindly and obeying her in what is good at all times. Muslims should also beware of innovations in Islam - as Allah has warned - that lead to imitating the enemies of Allah and following their Bid`ah. This does not refer only to the mother, for Allah has ordered Muslims to be dutiful to their parents and to treat them kindly and to keep good relations with kith and kin. He (Glorified be He) warns Muslims against ungratefulness and severing ties of kinship, especially with the mother who assumes a huge responsibility and endures hardships in caring for and bringing up the child. Allah (Glorified be He) states:﴾ And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. ﴿Allah (Exalted be He) states:﴾ And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination. ﴿He also states:﴾ Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? ﴿﴾ Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight. ﴿Further, it is confirmed that the Messenger of Allah (peace be upon him) stated,﴾ "Should I inform you of the most grievous major sins?" It was said, "Yes, O Messenger of Allah!" He said, "Associating anything with Allah and ingratitude to

(Part No : 5, Page No: 191)

parents." The Messenger of Allah (peace be upon him) was reclining, and then he sat up and said, "And false testimony or false utterance." ﴿It is also reported in another Hadith that

﴾ A man once asked the Prophet (peace be upon him), "O Messenger of Allah! Who among the people is most deserving of my kind treatment?" He said, "Your mother." He, again, said, "Then who?" He said, "Your mother." He said, "Then who?" He (peace be upon him) said, "Your mother." He (again) said, "Then who?" The Prophet (peace be upon him) then said, "Your father, then the nearer and then the nearer (to you)." ﴿He (peace be upon him) also stated,﴾ "The person who severs will not enter Paradise." ﴿He meant the person who severs the bonds of kinship.

Moreover, it is confirmed that the Messenger of Allah (peace be upon him) stated,﴾ "Whoever would like to have their wealth increased and their life prolonged, should keep good relations with their family." ﴿There are many Ayahs (Qur'anic verses) and Hadith stressing the importance of being dutiful to parents and maintaining the ties of kinship; those dedicated to the mother and stressing her right are even more of which we have stated quite enough. All of this evidence shows the obligation of honoring, respecting and

treating both parents kindly, as well as all relatives at all times. They also show that being undutiful to parents and severing the ties of kinship are among the worst qualities and gravest sins which lead to incurring Allah's Wrath and entering Hellfire, may Allah save us. These meanings are greater and far more important than what the Westerners do of marking a day to celebrate the mother while neglecting her the rest of the year, in addition to neglecting the rights of the father and other relatives.

Such celebrations hold many evils apart from its contradiction to Shari`ah and leading to falling into what the Messenger of Allah (peace be upon him) has warned Muslims against.

Similar to the mother's day celebration, others have innovated celebrating birthdays, independence days, ascension to the throne and other occasions. These are all Bid`ahs which Muslims have taken from the enemies of Allah, neglecting the warnings and prohibitions of Shari`ah. Indeed, the Messenger of Allah (peace be upon him) stated,❨ "You would follow the same path as those before you, like an arrow following an arrow. So if they entered into a lizard's hole, you would follow them." It was said, "O Messenger of Allah! Do you mean the Jews and the Christians?" He said, "Who else?" ❩In another narration, he (peace be upon him) said,❨ "My nation would follow

(Part No : 5, Page No: 192)

the same path as those before it, hand span by hand span and arm's length by arm's length." It was said, "O Messenger of Allah! Do you mean the Persians and Byzantines?" He said, "Who else?" ❩i.e. they are the ones intended.

Indeed, everything the Prophet (peace be upon him) anticipated took place except for few people. Many Muslims follow in the footsteps of those from previous nations, such as the Jews, the Christians, the Magi and other Kafirs in their morals and deeds, until Islam is estranged and Muslims prefer the guidance of the Kafirs over that of Muslims. Many Muslims see good deeds as evil and evil deeds as good and acts of Sunnah as Bid`ahs while Bid`ahs are regarded of the Sunnah due to their ignorance and negligence of Islamic teachings, morals and deeds. Truly, to Allah we belong and truly, to Him we shall return. May Allah guide Muslims to understanding His Way, set right their affairs and guide their rulers to what is good. May Allah grant scholars success and aid writers to promote Islam and warn people against Bid`ah that give it a false reputation, for Allah is Powerful over all things. Peace and blessings be upon Allah's Servant and Messenger Muhammad, his family, Companions and those who follow his guidance and Sunnah until the Day of Resurrection!

Islam and Muslims in Southeast Asia

(Part No : 5, Page No: 193)

All Praise is due to Allah, the Lord of all creation and the best outcome is for the pious. Peace and blessings be on His servant, Messenger, Khalil (close friend), trustee of His revelation, and the chosen one from among His creation; our Prophet, and leader Muhammad ibn `Abdullah, upon his family, his Companions, and those who followed his guidance until the Day of Judgment.

Indeed I thank Allah (Glorified and Exalted be He) for this great blessing of meeting with our Muslim brothers visiting the sacred House of Allah. May Allah bless this gathering and make it useful for all Muslims, helping them to obey Allah and combat false doctrines and corrupt ideas. I thank Him (He may be Glorified) for prescribing the obligation of Hajj (pilgrimage) to His Sacred House where Muslims from all over the world meet each other:(That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (Bismillah, Wallâhu-Akbar, Allâhumma Minka wa Ilaik)].)They gather to worship Him alone, single Him out with all forms of good deeds, and submit their needs to Him at His Ancient House as well as in the Sacred Rites. They supplicate to Him at `Arafat and Muzdalifah to ask for His forgiveness, accepting their Hajj, saving them from Hellfire, circumambulating His Ancient House, and walking between Al-Safa and Al-Marwah, seeking His Mercy and fearing His punishment as did the Messenger of Allah (peace be upon him) and his Companions.

They come from every place to perform this great obligatory rite and perform

(Part No : 5, Page No: 194)

different acts of worship to Allah (Glorified and Exalted be He), advise one another, help one another in righteousness and piety, discuss their problems, devote thought to issues that may benefit them in this world and in the Hereafter and urge one another to hold fast to Truth and call to it.

Undoubtedly, the benefits of Hajj are countless. It is a Divine grace that Hajj is observed annually and required only once in one's lifetime. Allah (may He be Praised and Glorified) prescribed it yearly as a supererogatory act in order to draw closer to Him. As for the obligation, it must be fulfilled once in a lifetime for those who can afford it. Allah made this honorable mosque, Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and the Prophet's Masjid (peace be upon him) in Al-Madinah Al-Munawwarah a meeting place for His pious servants, scholars, and Muslims from all over the world to benefit from their Hajj and visit the Prophet's Mosque in order to draw near to their Lord, worship Him alone, benefit from the scholars, Du`ah (callers) to Allah, and from the sessions of knowledge that are held in the two Sacred Masjids. This is one of the favors of Allah, which He confers on the pilgrims and those who visit the Sacred Mosque and the Prophet's Mosque as well as those who live around them.

This blessed forum is about Islam and Muslims in Southeast Asia. There is no doubt that this region is in dire need of Islamic activity, the efforts of the callers to Allah, the establishment of Islamic associations, centers, universities, schools, and institutions where Islamic facilities, such as hospitals and institutions, should be available to help Muslims there to know their religion and fight against their enemies.

This region has been afflicted with destructive ideas and concentrative efforts from the enemies of Allah to Christianize and call its people to Communism, Buddhism and other destructive and wicked beliefs promulgated by many of the enemies of Allah.

Defending Islam is obligatory on the scholars of Islam in Southeast

(Part No : 5, Page No: 195)

Asia, more than others, because they live in the midst of these destructive movements and see and hear about them. So, it is obligatory upon them to strive sincerely to combat these destructive ideas, devilish beliefs, and deviant sects. They must expose falsehood and cooperate concertedly and sincerely to spread Islam, call to it, clarify its rulings, merits, and respond to its opponents. They should also explain the falsehood, deviation, and evil ends of such falsehood mongers.

It is obligatory on Muslim countries all over the world to help Muslims of this region that is afflicted with destructive beliefs, missionaries, Communism, Buddhism, libertinism, etc. Scholars of Islam everywhere must exert efforts to help their Muslim scholars and callers in this region to stop this imminent danger and to cooperate in fighting them by all legal means.

There is no doubt that establishing Islam in that region, calling to it, and resisting opponents require great effort and continuous care. We hope that the future there will be good as well as in other regions. We ask Allah to make the efforts of callers, reformers, and scholars successful.

It is obligatory on the scholars and callers to Allah everywhere to address the problems of East Asia region first and collect information about them carefully. Moreover, local scholars, callers to Allah, and other foreign callers have to identify its problems and the means of the enemies in missionary movements in order to eradicate the disease and reach a final cure by the permission of Allah.

There is no doubt that we need intensified efforts, patience, and perseverance in all countries; especially Indonesia because it is the

biggest Islamic country in terms of the number of Muslims, while Christianization efforts are intense. Therefore, it is obligatory on scholars of Indonesia and the local callers to Allah, and foreign callers to support one another and cooperate in finding suitable solutions and

(Part No : 5, Page No: 196)

prescribing an effective cure for these problems to resist these evil ideas and wicked beliefs. Hopefully, they will succeed. When they prove sincere in their cooperation and activities, and when they help one another seriously and sincerely, Allah will grant them victory, help them and protect them from the evil of their enemies. Allah (He may be Glorified) states:❪ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ❫and:❪ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ❫❪ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ❫and:❪ and (as for) the believers, it was incumbent upon Us to help (them). ❫He also says:❪ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ❫

This indicates that when Muslims help one another, cooperate, and are sincere, Allah promises them victory and good return.

O callers, scholars, and Muslims everywhere, you should not despair but must hope for all good from Allah (Glorified and Exalted be He). We must exert all possible efforts and be sincere to Allah and to each other, taking all necessary lawful means to call to Allah and struggle against His enemies, hoping for victory and a good end from Allah. We have to resist our enemies, using the same weapons they use: culture, economy, sociology,

(Part No : 5, Page No: 197)

politics, etc. Let us scrutinize their efforts, actions, wicked plans, and weapons to resist them truthfully and diligently in sincere devotion to Allah and true cooperation among ourselves. This is along with asking Allah (Glorified and Exalted be He) for success in our deeds, words, and all our endeavors. Our enemies are always there lying in wait for calamities to overcome us.

We have to prepare, help one another, and cooperate for the sake of Truth, calling to it and refuting falsehood and its mongers in conformity with Allah's commands:❪ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ❫and:❪ And make ready against them all you can of power ❫and:❪ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ❫There are groups of callers in Indonesia, Malaysia, Philippines, Singapore, and Thailand.

May Allah make them a means of benefit and grant them sincerity in calling to Him, directing people to good, and resisting the destructive ways and ideas of the enemies.

We have two Da`wah (call to Allah/Islam) offices in Indonesia and Malaysia. We ask Allah to make them useful, bless the causes that help to spread the Islamic call and grant all callers to Islam and all Muslims sincere cooperation and full performance of the duties of Da`wah (calling to Islam) and encouraging them. We also ask Allah (He may be Glorified) to help the heads of Islamic societies, centers, institutes, and schools to undertake the duties of Da`wah in cooperation for good and piety.

We ask Allah (He may be Glorified) to guide those who work in Islamic hospitals

(Part No : 5, Page No: 198)

and clinics to carry out their duties. These ways and means are of the most successful factors in calling to the truth and thwarting the plots of the enemies of Allah and Islam. Allah states:❪ And say (O Muhammad صلى الله عليه وسلم) "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. ❫

Activists must work and devote their intentions to Allah and help one another sincerely in the Islamic way according to the Book of Allah and the Sunnah of His Messenger, Muhammad (peace be upon him). They must go forth, expecting the best from Allah and not despair of His victory. They must remain committed to overcome the perseverance of the enemies in their falsehood, to help one another more than the enemies do in their error, Kufr (disbelief), and deviation. They should know that the good end is for the righteous and victory is for the believing servants of Allah. Allah states:❪ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ❫and:❪ Verily, it is the Party of Allâh that will be the successful. ❫and:❪ And that Our hosts! they verily would be the victors. ❫

I would be remiss were I not to thank our government, may Allah grant them success, especially King Fahd ibn `Abdul-`Aziz (may Allah protect him) for the great work and support for this League and the General Presidency for Scientific Research, Fatwa, Da`wah, and Guidance that strive to address the issues of Muslims worldwide and the blessed efforts the government exerts to solve the problems of Muslims, bring about peace and reconciliation between them, console and relieve them in times of crises, calamities, and disasters.

We ask Allah for continued success and support for good.

(Part No : 5, Page No: 199)

I cannot forget to thank the League for its efforts and activities and to the workers here, especially Secretary-General of the League Dr. `Abdullah Nasif - may Allah grant him success and guidance. I also thank the audience for their participation in this special night to gain benefits.

May Allah make us of those who guide and are rightly-guided and of the pious reformers. May Allah rectify our hearts and actions, and protect us all from the evils of ourselves, and from our bad deeds. I ask Him (He may be Glorified) to guide Muslims everywhere to that which brings about His Pleasure and purify Muslims' hearts and deeds. May Allah entrust the righteous with the affairs of Muslims and increase callers of guidance among them.

May Allah (Glorified and Exalted be He) reform Muslim leaders and rulers everywhere and guide them to hold fast to His Din (religion) and turn to His Shari`ah for judgment. Indeed, referring to Shari`ah for judgment leads to all success, guidance, and happiness in this world and in the Hereafter. In doing so, problems will be solved and victory will come. Thus, we regain our lost glory and past majesty

that was lost due to negligence and sins. There is no way to restore our past glory and success except by turning to Allah, returning to Shari`ah, holding fast to it and abiding by its judgments in every matter until death.

May Allah grant you and all of us success and guidance. May peace and blessings be upon our Prophet Muhammad, his family, Companions, and those who follow him in righteousness.

Obligation on Muslim scholars regarding the many crises and disasters affecting the Muslim world

Q 1: What is the obligation on Muslim scholars regarding the crises and disasters that are affecting the Muslim world?

(Part No : 5, Page No: 200)

A: There is no doubt that the sins and violations of the true ‘Aqidah (creed) of Islam, through words and deeds are the main reasons behind the crises and disasters that are afflicting the Muslims. Allah (Exalted be He) says:﴾ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴿He (Glorified and Exalted be He) also says:﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿Allah (Supreme is His Might) is Forbearing, Oft-Forgiving and Merciful towards His Servants. He sent them signs and warners so they would return to Him, and He accepts their Tawbah (repentance to Allah). When a Servant draws closer to their Lord (may He be Praised) a hand's length, He (may He be Praised) draws closer to them an arm's length, because Allah (Exalted be He) loves that His Servants make Tawbah and is pleased with it, even though He is in no need of His Servants. He (Exalted be He) is not benefitted by any acts of obedience nor is He harmed by any acts of disobedience from the humans and Jinn. But He is Compassionate and Merciful with His Servants and He is the One Who guides them to obey Him and avoid disobeying Him. These crises and disasters are no more than warners for Allah's Servants to return to Him (Exalted be He) and ordeals by which He tests them. Allah (Exalted be He) says:﴾ And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient). ﴿﴾ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ﴿﴾ They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. ﴿

(Part No : 5, Page No: 201)

He (may He be Praised) also says:﴾ Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ﴿And He (Exalted be He) says:﴾ and We shall make a trial of you with evil and with good. And to Us you will be returned. ﴿And He (may He be Praised) says:﴾ And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience). ﴿There are many Ayahs (Qur'anic verses) to this effect.

It is, therefore, obligatory upon the Muslim leaders, scholars, Emirs, and others to pay attention to every crisis and disaster that occurs, and remind the people of the misdeeds they have committed. The Muslim leadership, including the scholars and governors, should set good examples in doing righteous deeds. They should seek out the reasons behind Allah's Wrath and Indignation, and encounter them with Tawbah, seeking His Forgiveness, and correcting the bad conditions. The Muslim Ummah (nation based upon one creed) should follow them in this, because the right guidance of the scholar and the wisdom and uprightness of the rulers is a great influence on their people. The Prophet (peace be upon him) said,﴾ "All of you are guardians and responsible for your charges." ﴿

If the Muslims continue committing misdeeds without any condemnation by the authorities or those responsible, this will bring about the Wrath of Allah (Exalted be He) upon the Ummah. If Allah's Wrath descends, it encompasses both those who do good and those who do evil - I seek refuge with Allah from this! Allah (Exalted be He) says:﴾ And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people) ﴿

The Prophet (peace be upon him) said:﴾ "If the people see the Munkar (evil, wrongdoing) and they do not change it, Allah is about to inflict them all with His Punishment." ﴿(Related by Imam Ahmad in his "Musnad [Hadith compilation]"on the authority of Abu Bakr Al-Siddiq) Moreover, Allah (may He be Praised) says:

(Part No : 5, Page No: 202)

﴾ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴿The scholars, in particular, are responsible before Allah (Exalted be He) for the enlightenment of people, guiding them, and teaching them the right from the wrong, the beneficial from the harmful.

We ask Allah (Exalted be He) to guide all the Muslims to obey their Lord and to adhere to the guidance of their Prophet Muhammad (peace be upon him)! May He guide their leaders and scholars to follow the straight path and invite the Ummah to it! May Allah guide the Muslims who are astray and set their affairs aright! Indeed, Allah is the Patron and the One Who is Capable of doing so.

Q 2: What is the duty of Muslim scholars regarding the ever-increasing organizations and groups in Islamic and non-Islamic countries? They dispute over many issues and find fault with each other. Do you think that your intervention is the best way to end these disputes through explaining the truth? It should be noted that these disputes may worsen and have bad consequences for the Muslims.

A: Our Prophet Muhammad (peace be upon him) showed us the one way that Muslims must follow. It is Allah's straight Path and the sound methodology of His Din (religion). Allah (Exalted be He) states,﴿ "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." ﴾

Our Lord of Glory and Majesty forbade the Ummah (community) of Muhammad (peace be upon him) from division and disputing, as this would lead to the enemy's success and domination. Allah (Glorified and Exalted be He) states,﴿ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴾and:

(Part No : 5, Page No: 203)

﴿ He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad صلى الله عليه و سلم), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and `Isâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikûn, is that (Islamic Monotheism) to which you (O Muhammad صلى الله عليه و سلم) call them. ﴾

Allah calls Muslims to unity and join hearts together. The increasing number of societies, which offer aid and cooperate in righteousness and piety in any Muslim country, is something good and beneficial for Muslims when their leaders have no ulterior motives.

However, if these groups mislead and criticize each other, the situation will go from bad to worse and cause severe harm to Muslims. Muslim scholars, therefore, are obliged to explain the truth and speak with each group or organizations and advise them to follow the way shown by Allah and encouraged by our Prophet Muhammad (peace be upon him). Any group, which exceeds the proper limits or behaves stubbornly for personal gain known to none but Allah, must be defamed, so that everybody would be careful in dealing with it. Anyone who knows anything bad about a group should warn people against it, so that they will avoid involvement with it and escape the possibility of being misled and deterred from the Straight Path that Allah has ordained to be followed. He (Glorified and Exalted be He) states,﴿ "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." ﴾

Undoubtedly, the multiplicity of opposing sects and groups in the Muslim community is favored first by Satan and second by the enemies of Islam. Muslims' convergence, unity, and awareness of the threat targeting our `Aqidah help combat the enemy, collectively work for the good of other Muslims and ward off the danger threatening the country and Muslim brothers. Since the enemies, among the mankind and Jinn, disapprove this approach, they are keen to disunite the Muslims and sow seeds of

(Part No : 5, Page No: 204)

hatred among them. We ask Allah to unite the word of Muslims upon the truth and eradicate any Fitnah (temptation) or misguidance, for He is the One Who is Capable of doing so.

Q 3: The enemies of Islam are keen to penetrate the Muslim countries, using every possible means. Please, enlighten us concerning what should be done to stop this current that threatens the Muslim societies.

A: In fact, it is not unusual that the missionaries of Christianity, Judaism, and other destructive creeds do their best to penetrate Muslims. Allah (Exalted be He) told us about this in Noble Qur'an,﴾ Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad صلى الله عليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any Walî (protector or guardian) nor any helper. ﴿and,﴾ And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. ﴿

In light of these Ayahs (Qur'anic Verses), they make every effort to gain influence in Muslim countries. They have their own ways of, for instance, raising skepticism and doubts. They continue doing this consistently and tirelessly, motivated and encouraged by the church which directs and finances their efforts, let alone their feelings of envy, grudge, and hatred that they entertain against Islam.

Indeed, we must raise awareness and guidance among Muslims through their leaders and scholars to resist the efforts of the enemies with counter efforts. The Islamic Ummah (nation) undertakes the responsibility of preserving and conveying the Amanah (trust) of Islam. If we provide the Muslim children with knowledge and faith, and accustom them to practice it

(Part No : 5, Page No: 205)

from childhood, we will not worry about them as long as they remain on Allah's path, glorify it, follow its teachings, and oppose what contradicts it. On the contrary, their enemies will fear them, as Allah (Glorified be He) states,﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿and,﴾ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴿There are many Ayahs that stress this meaning. The most important factor that helps stopping this current is producing a generation that understands the truth of Islam. Indeed, this can be achieved through guidance and care whether at home, school, through mass media, and social development.

In addition, Muslim leaders should assume their role of guidance by edifying work and constantly reminding people of what benefits them and establishes the `Aqidah (belief) in their souls. Allah says,﴾ verily, in the remembrance of Allâh do hearts find rest. ﴿There is no doubt that carelessness is one of the reasons behind penetrating the Muslim countries by the enemies of Islam through culture and sciences that gradually distance Muslims away from their religion. As a result, evil spreads among Muslims and they are affected by the concepts of their enemies. Allah (Glorified and Exalted be He) has commanded the believing group to endure and be more patient in His Cause with every possible means. Allah says,﴾ O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful. ﴿and,﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿I implore Allah with His Most Beautiful Names and Attributes to

(Part No : 5, Page No: 206)

rectify the affairs of Muslims, grant them deep understanding of Islam, make all their leaders agree upon Al-Haqq (the Truth), and guide their retinues. He is the Most Generous. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

(Part No : 5, Page No: 207)

Clarifying some important issues unknown to many Muslims

Praise be to Allah the Lord of the Worlds. Peace and blessings be upon the slave of Allah, His Messenger and Slave, the best of His creatures and His trustee of the Revelation, our Prophet, Imam and master Muhammad ibn `Abdullah and upon his Household and Sahabah (companions) and those who followed his example and guidance.

This is a concise lecture on some issues which are not known to many people.

It is known that Allah (Exalted be He) created both the Jinn and mankind to worship Him. Thus, He sent the Messengers and revealed the Books to call on people - males and females, jinn and mankind - to worship Him. Worship, which is the wisdom behind sending the Messengers and revealing the books, is the right of Allah upon His Slaves, whether males or females, jinn or human, Arabs or non-Arabs, the rich or the poor and the rulers or the ruled. All of them are created in order to worship Allah and act according to the teachings of the Messengers and the revealed books. Both the jinn and mankind are ordered to obey Allah and His Messenger, because they are created to worship, glorify, and obey Allah (Exalted be He).

This is one of the greatest and most important issues. We should know for sure that Allah created jinn and mankind to worship Him Alone. Therefore, we should abide by His Commands, avoid His prohibitions, and abstain from what is rendered

(Part No : 5, Page No: 208)

impermissible by Allah (glory be to Him) and His Messenger (peace be upon him). Allah (may He be Exalted and Glorified) says,﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿and,﴾ O mankind! Worship your Lord (Allâh) ﴿and,﴾ O mankind! Be dutiful to your Lord ﴿These Ayahs (Qur'anic Verses) address all people, males and females, rulers and the ruled, man and jinn, Arabs and non-Arabs, the rich and the poor. Allah (Glorified be He) says,﴾ O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true: let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh. ﴿Allah also says,﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿

Allah also says,﴾ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. ﴿Allah also says,﴾ O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. ﴿Allah also says,﴾ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware. ﴿

In such Ayahs and their likes, Allah commands people in general to know that

(Part No : 5, Page No: 209)

they should worship Him because He created them and fear Him by carrying out His commands and avoiding His prohibitions. `Ibadah (worship of Allah) implies piousness, guidance, righteousness and Islam, which Allah sent the Messengers and sent down the Divine Books. It indicates that we should worship Allah Alone, seek Him Only with our obedience and acts of worship, carry out the acts of worship in accordance with what He (glory be to Him) legislated, not to worship anyone beside Him, be it a jinn, a human being, an idol, a star or anything else from among His creatures. Allah (Exalted be He) says in Surah-Al-Fatihah,﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿And He (glory be to Him) says in other Surahs,﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿and,﴾ O mankind! Worship your Lord (Allâh) ﴿and,﴾ And your Lord has decreed that you worship none but Him. ﴿and,﴾ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴿All these and many other Ayahs prove the necessity of seeking Allah alone with worship and discarding all other than Him .

The Prophet (peace be upon him) said,﴾ Allah's due right on His slaves is to worship Him alone without associating anything with Him, whereas the slaves' right on Allah is that He shall never torture those who do not associate others with Him. ﴿When Allah's Messenger (peace be upon him) was asked about Islam, he said,﴾ Islam is to testify that there is no one worthy of worship except Allah and that Muhammad is Allah's Messenger, perform Salah (prayer), pay Zakah (obligatory charity), observe Hajj (pilgrimage) to the House (Al-Ka`bah, i.e. Kaaba) if you can afford doing so. ﴿When He was asked about Iman (faith) he said,﴾ Iman is to have a firm faith in Allah, His Angels, His Books, His Prophets, and the Day of Judgment, and to believe in the Divine Predestination whether good or bad. ﴿When He was asked about Ihsan (the perfection of Faith), he said,﴾

Ihsan is to worship Allah as if you are seeing Him, for if do not

(Part No : 5, Page No: 210)

see Him, verily, He sees you. ﴾

These matters are requested from all, men and women. One should sincerely testify that no one has the right to be worshiped but Allah and that Allah is the Only God, Who has no partner - may He Glorified and Exalted. Accordingly, a Muslim intends none but Allah with his supplication, Salah (Prayer), Sawm (Fast), and other acts of worship.

The declaration that Muhammad is Allah's Messenger requires that mankind, males or females, testify that Muhammad ibn `Abdullah ibn `Abdul-Muttalib is Allah's Messenger who was sent to jinn and mankind, Arabs and non-Arabs, males and females, the poor and the rich, and the rulers and the ruled. Moreover, they are asked to obey this Messenger and have faith in him. Allah chose our prophet from the best tribe and the best country, namely Makkah Al-Mukarramah and revealed the best religion to him, i.e. Islam. Therefore, jinn and mankind should believe in him, abide by his orders, and believe that he is the last prophet and there is no prophet after him. Allah (Exalted be He) says in his Glorious Book,﴿ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh ﴾

Allah also says,﴿ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴾and,﴿ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the`Alamîn (mankind, jinn and all that exists). ﴾Prophet Muhammad (peace be upon him) is a mercy for all the worlds and the messenger of Allah to jinn and mankind who should believe in and trust him, abide by his commands and prohibitions, act upon his Shari`ah (revealed law) and testify that he is the last of the Prophets (peace be upon him). Allah (glory be to him) says,﴿ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. ﴾

(Part No : 5, Page No: 211)

All Muslims have to offer the five daily Salahs; Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, `Isha' (Night) Prayer, and Fajr (Dawn) Prayer at their due times. Similarly, they have to pay Zakah of their properties, offer Sawm of the month of Ramadan every year, and perform Hajj to the Sacred House if they are able to do so. In addition, all people must believe in Allah, His Angels, His Messengers, the Last Day, and the Divine Decree. Belief in the Last Day implies believing in resurrection after death, Reward and Punishment after death, Reckoning, Paradise and Hell. Belief in the Divine Decree is to have firm faith that Allah decrees, knows, counts, and records all things and that Allah wrote and determined the lifetimes, sustenance, and acts of His creatures. Consequently, we should act upon what He legislated for us and avoid what he prohibited on us. Indeed, everyone will find easy what he is predestined to carry out.

Perfecting faith is accomplished when you worship Allah as if you see Him and that if you do not see Him He sees you. This is the degree of Ihsan, which implies offering acts of worship as if one sees Allah, so that one would offer any act of worship with utmost perfection and sincerity for if he/she does not see Allah, verily, Allah sees him/her. Moreover, one should worship Allah on the basis that He sees and watches him and knows ones condition. A true Muslim fulfills Allah's Right upon him perfectly and truthfully in the best way. One should take care of this. Once again, we stress the fact that the religion was revealed to all humankind and jinn to act accordingly; worship Allah Alone and continue offering the pillars of Islam, namely the declaration that no one has the right to be worshiped except Allah and that Muhammad is Allah's Messenger, offering Salah, Paying Zakah, observing Sawm of Ramadan, and performing Hajj to the Sacred House if one can afford it. Likewise, they must have firm faith in Allah, His Angels, His Books, His Messengers, the Last Day, and the Divine Decree whether good or bad.It is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Ibn `Umar (may Allah be pleased with them)

(Part No : 5, Page No: 212)

that Allah's Messenger (peace be upon him) said,﴿ Islam is based on five pillars: the declaration that there is no one worthy of worship but Allah and that Muhammad is the Messenger of Allah; offering Salah; giving Zakah; Sawm of Ramadan; performing Hajj to the House (Ka`bah). ﴾The following Ayah highlights this matter and stresses that worship is a due right on all:﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴾

Allah (glory be to Him) deemed them all as partners concerning loyalty amongst them and love for the sake of Allah, enjoining good, forbidding evil, performing Salah, giving Zakah and obeying Allah and His Messenger in everything. Allah (Glorified be He) says,﴿ Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). ﴾He (Glorified and Exalted be He) included all men and women in this Ayah to show that the matter is general for all of them. He (Exalted be He) says,﴿ It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh. ﴾﴿ And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them. ﴾Allah (Exalted be He) indicates that whoever does evil deeds, whether man or woman, will be punished for it and whoever does good deeds, whether man or woman, observing faith, truthfulness, and sincerity, his/her reward is Paradise, honor and happiness. Allah says,﴿ Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord - Allâh), the men and the women who give Sadaqât (i.e. Zakât, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues Allâh has prepared for them forgiveness and a great reward (i.e. Paradise). ﴾

(Part No : 5, Page No: 213)

According to the Ayah, Allah (Exalted be He) addressed both men and women with this.

This must be known by certainty and accordingly every believer, man or woman, should strive to fulfill his or her duties for they will be asked about this. Allah (Exalted be He) says,﴿ So, by your Lord (O Muhammad صلى الله عليه و سلم), We shall certainly call all of them to account. ﴾﴿ For all that they used to do. ﴾In fact, everyone is responsible for the right of Allah and other relevant rights to the father,

mother, wife, descendents, neighbors, and others. We should fulfill these rights, learn the religion, and be aware of the ruling of Allah on everything.

In addition, we should contemplate the Glorious Qur'an, for it is revealed for the guidance of the jinn and mankind. Therefore, we should act upon it and acquire the manners that it calls for and beware of the vices which it forbids. This book is the revelation of Allah, containing guidance and light and Allah revealed it for people to observe its teachings and instructions. The Glorious Qur'an, indeed, is the strong rope of Allah and His straight path revealed to His Messenger (peace be upon him) to act upon, not to just utter. Allah (glory be to him) says,❨ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ❩He (Exalted be He) makes mercy dependent on following the teachings of the Glorious Qur'an. Allah (Glorified be He) says,❨ [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember! ❩Allah also says,❨ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ❩Allah also says,❨ Verily, this Qur'ân guides to that which is most just and right ❩

(Part No : 5, Page No: 214)

He also says,❨ Say: "It is for those who believe, a guide and a healing." ❩

The Qur'an includes guidance and light and it is Allah's straight path for all people. Consequently, they should rule according to, adhere to, and ponder on it. Allah says in His Glorious Book,❨ Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? ❩This Ayah indicates that it is necessary to ponder it and to beware of turning away from it.

Similarly, we should adhere to the Sunnah of the Prophet (peace be upon him), which includes his sayings, acts, and approvals.

All people, men and women, should follow the Sunnah. Allah (may He be Exalted and Glorified) says,❨ And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. ❩Obeying the Prophet is nothing but following his Sunnah which is proved to be authentic. Allah says,❨ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh ❩Allah also says,❨ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ❩He also says,❨ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ❩The Ayah orders Muslims to resort to Allah (i.e. the Qur'an) and the Messenger

(Part No : 5, Page No: 215)

during his life and to his Sunnah after his death. Allah (Glorified be He) says,❨ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ❩

Accordingly, we should glorify the Sunnah of the Prophet (peace be upon him), adhere to it, rule by it, and act according to it, for it is the second source of Shari`ah. It also explains the Qur'an and illustrates what is not known of it. Addressing His Prophet,in Surah-Al-Nahl, Allah says,❨ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ❩The Ayah states that Allah revealed the Dhikr, which is the Qur'an, to his Messenger to show people the rulings of their religion from the Book of Allah and the Sunnah of his Messenger (peace be upon him).

Accordingly, we should glorify the Book of our Lord and the Sunnah of our Prophet (peace be upon him), act upon them in everything and avoid contradicting them. Allah says,❨ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ❩

It is important for all to know that the commands of Allah (Exalted be He) are for both men and women except what was specified with proof. The Book of Allah and the Sunnah of the Prophet mentioned certain rulings that are connected with men only and other rulings that are connected with women only for a great divine wisdom. We should act upon these rulings, approve of them and be satisfied and content with the rule of Allah, for He is the Most Just of the judges and He knows well the conditions of His slaves. There is no adjuster to His rule or repeller to his Decree. Indeed, He is the most One Who knows

(Part No : 5, Page No: 216)

what sets right His slave. Thus, a man is the protector and maintainer of a woman. Indeed, he is responsible for providing financial support for his wife, offspring, and undertaking her affairs. Allah (Exalted be He) says,❨ Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. ❩

A man should undertake the matters of his wife and provide her with expenditure, observing good companionship and pleasant words and deeds. Allah says,❨ and live with them honourably. ❩He also says,❨ And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. ❩Men are responsible for sustaining women through providing them with expenses, fulfilling their rights, dealing with them in a good and pleasant way, and undertaking their marital interests while women are responsible of taking care of the matters of the house and the offspring and fulfilling the rights of their husbands.

Moreover, among the duties of men is to offer Salah in the Masjid (mosque) and respond to Adhan (the call to Salah). The Prophet (peace be upon him) said,❨ Whoever hears the call (Adhan) and he does not come (to offer the due Salah), then there is no valid Salah for him except with an excuse. ❩As for women, they are not required to offer Salah in the Masjid. They should offer it in their houses, for it is better for them, because they are `Awrah (not allowed to be unveiled). Moreover, some dangers may result from their coming out. Allah legislated for them to offer Salah in their houses, not in the Masjid. However, there is no harm if they come to the Masjid with the condition of being veiled, dressed modestly, and observing the etiquettes of Shari`ah (Islamic law). In spite of fulfilling this, women should know that offering Salah in their houses is better for them than offering it in the Masjid, according to what is authentically reported from the Prophet in this regard.

Also, among the issues which are limited to men and not women is Jihad (fighting in the Cause of Allah).

(Part No : 5, Page No: 217)

Men are legally required to fight enemies and carry weapons while women are not responsible for any of that.❨ `Aishah (may Allah be pleased with her) said, "O Allah's Messenger, we consider Jihad as the best deed. Should we not fight for Allah's Cause?" He said, "You are commanded with a (kind of) Jihad which includes no fighting, namely Hajj and `Umrah (lesser Pilgrimage)." ❩Women are not asked to carry out Jihad, which involves fighting with the body and weapons, for they are too weak to do so and they are attractive to men and this may result in grave troubles. Jihad by the self is for men, not for women, whereas Jihad by money is for all, men and women, according to the most authentic of the scholars' two main views and the generality of proofs. Allah (glory be to Him) says,❨ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. ❩and,❨ O you who believe! Shall I guide you to a trade that will save you from a painful torment? ❩❨ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! ❩The Prophet (peace be upon him) said,❨ Fight the polytheists by your property, persons, and tongues. ❩There are many Ayahs and Hadiths to this effect that is general for men and women except for physical Jihad, because of the previous Hadith narrated by `Aishah (may Allah be pleased with her).

Among the issues related to men is that a man is allowed to combine between four women in marriage at the same time whereas a woman is not allowed to be married to more than one man at the same time. There are manifest and consummate wisdoms behind this legislation.

For example, (a) a man may have strong sexual desire where one woman may not satisfy his passion; (b) a man may want to have more sons and daughters; (c) he may also have numerous and different affairs that make him need more than one woman in order to help him fulfill his affairs; and (d) a woman may be in need of a man in case of the lack of guardians or men as a result of wars and troubles. In consequence, Allah deems it allowable for man to be married to four women or less and forbids a woman to be married to more than one man, because this results in mixed lineages and corruption.

Also, among the issues where

(Part No : 5, Page No: 218)

a man differs from a woman in the religious ruling is the assigned share of inheritance with regard to the share of husband and wife, sons and daughters, brothers and sisters, etc. The share of a wife is half of the husband's and that of the son is double the share of the daughter. Similarly a brother takes double the share of a sister. Pondering on the conditions of men and women, it is clear to find the wisdom of Allah's prescriptions of inheritance shares.

There are many Ayahs (Qur'anic Verses) which deal with this issue.

Also, among the issues which are restricted to women is that they have to leave Sawm (fasting) and Salah (prayer) during menses and postpartum period. In these periods, offering Salah is not obligatory for woman nor is she required to make up for the missed Salahs.

As for Sawm, she has to abandon it during the period of menstruation and postpartum but she is required to make up for the missed days. In fact, Allah willed so because Salah is offered five times a day. He, the All Merciful, exempted women from making up for the Salahs they missed during these periods because this requires much hardship. For example, if the period of menses is seven days, then a woman will have to offer thirty-five Salahs and if it is eight days she has to offer forty Salahs and so on. It is a mercy from Allah to relieve women from making up for the missed Salahs. Similarly, in case of postpartum period, it may last for forty days during which a woman is not to offer Salah. If the woman is to make up for the missed Salah in this period, she will have to offer two hundred Salahs. Allah, the Most Merciful, exempted women from making up for the missed Salah in this long period but He decreed that women have to make up for the missed days when they abandon Sawm (Fast) in the month of Ramadan due to menses.

Among the issues related to women is that a woman's testimony is equal to half of a man's. This is because men in general are better in terms of memorization and accuracy and more aware of what is going on. Undoubtedly, there are women who are better in memorization than some men, but we are to deal with the whole sex in general. Therefore, Allah deems that testimony of two women equals to the testimony of one man. He (Glory be to Him) says,

(Part No : 5, Page No: 219)

﴿ And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. ﴾Surah Al-Baqarah

The two female witnesses cooperate and help one another in remembering the testimony and if one of them forgets or fails to remember, the other woman helps her to remember and give testimony.

Also among the matters of difference among men and women is that the Diyah (blood money) of a woman is half of a man's and so is the indemnity of a woman's wounds if the indemnity reaches one-third of her blood money, i.e. they are equal in what is lower than one-third of her blood money. However, this ruling is restricted to Diyah, as a man should be killed in retaliation for killing a woman. It is authentically reported that the Prophet (peace be upon him) killed a man in retaliation for killing a woman. This involves a great benefit; securing people's lives and protecting society against aggression. Another issue of difference is `Aqiqah (sacrifice for a newborn), which is two sheep for a male newborn and one sheep for a female newborn as indicated by the authentic Hadiths of Allah's Messenger (peace be upon him) in this regard. Verily, there are great and consummate wisdoms underlying the differentiation between males and females in the issues mentioned and other similar matters.

Originally, the rulings of Shari`ah are applied to men and women on equal basis. Therefore, all obligations incumbent on men are also incumbent on women, and vise versa, unless it is proven otherwise by legal evidence.

I recommend both men and women to fear Allah and learn the religion in schools and other places of knowledge. They should ask the scholars about doubtful matters. Allah (may He be Exalted and Glorified) says,﴿ So ask the people of the Reminder, if you do not know. ﴾The Prophet (peace be upon him) said,﴿ If Allah wants to do

good to a person, Allah makes him comprehend the religion. ❳Among the most premier things are learning the Glorious Qur'an and pondering over its meaning, learning the Sunnah of the Messenger of Allah (peace be upon him) and understanding it, and reading the books of Ahl Al-Sunnah (those adhering to the Sunnah), the books of Tafsir (exegesis of the meanings of the Qur'an)

and the compilations on the explanations of the Prophetic Hadiths by scholars, who are known for their knowledge, religiosity, and sound creed. The Prophet (peace be upon him) said,❲ The best amongst you (Muslims) are those who learn the Qur'an and teach it. ❳(Related by Imam Al-Bukhari in his Sahih)He (peace be upon him) said,❲ Whosoever treads a path to seek knowledge therein, Allah will make it easy for him a path to Paradise. And no people gather in one of the houses of Allah reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy envelops them, the angels surround them, and Allah makes mention of them amongst those who are with Him. Whosoever is slowed down by his actions will not be hastened forward by his lineage. ❳(Related by Imam Muslim in his Sahih)

It is well-known that acquiring the religious learning that Allah (Exalted be He) legislated for men and women is among the most important obligations. Today, means of learning are so accessible, such as the Holy Qur'an Radio Station, Radio Islam, and programs like Nur `ala Al-Darb (Light on the Road), as well as the lectures held in Masjids (mosques), educational institutions, and media that provide useful information.

I want to warn my Muslim brothers and sisters against listening to things that are harmful to the hearts and manners, such as dissolute songs and videos, and musical instruments. Indeed, these things spoil hearts and manners. Therefore, a Muslim should avoid them and recommend one another to abandon them in accordance with Allah's saying,❲ By Al-‘Asr (the time). ❳❲ Verily, man is in loss, ❳❲ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma‘ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh’s Cause during preaching His religion of Islâmic Monotheism or Jihâd). ❳Also, the Prophet (peace be upon him) said,❲ "Religion is based on giving advice." It was said, "For whom, O Allah's Messenger?" He said, "For Allah, His Book, His Messenger, and for the leaders and the laypeople among Muslims." ❳(Related by Imam Muslim in his Sahih)

Muslims should be concerned with Da`wah (call to Allah), enjoining good, and forbidding evil for these principles of Islam are among the most important means of reforming hearts and communities, the spread of virtues

and the disappearance of vices. There are many proofs on this, such asSurah Al-`Asrand the Hadith of❲ "Religion is based on giving advice." ❳mentioned above. Allah also says,❲ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ❳Allah also says,❲ The believers, men and women, are Auliyâ’ (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma‘rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ❳Also, it is reported that Allah's Messenger said,❲ If a person guides (another one) to a matter of good, he receives a reward similar to that of the doer of this matter of good. ❳The Prophet (peace be upon him) said,❲ Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith." ❳(Related by Imam Muslim in his Sahih)There are many Ayahs and Hadiths that affirm this meaning.

However, teachers, males and females, are more required than others to take care of male and female students and direct them to the noble manners and good qualities. They should ask them to apply what they learn of knowledge. Female teachers, in particular, should fear Allah and take care of girls and teach them the noble religious manners and sound creed in their lessons, so as to create a righteous generation of students and teachers for the future.

The duty imposed on teachers and schools are great. On the other hand, Da`wah to Allah (Glorified be He) are also a great duty. In light of this, everyone who has knowledge should teach others, including his offspring, family, and other people according to his capacity. Similarly, every woman who has knowledge is recommended to teach her offspring, sisters, and friends to seize the opportunity during meetings of wedding ceremonies or banquets to call other women to Allah, enjoin good, and

forbid evil. In fact, such meetings are a good chance that should be made use of for women who have knowledge to provide religious information and directions. Also, they should advise the women dressed immodestly and warn them against this evil. A Muslim woman should warn her Muslim sister, daughter, neighbor and other women against abandoning Salah and urge them to do good and forbid them against evil, for this is a general duty upon all Muslims, men or women. Allah (may He be Exalted and Glorified) says,❲ The believers, men and women, are Auliyâ’ (helpers, supporters, friends, protectors) of one another ❳The Ayah states that those people love one another for Allah's Sake and every one of them is a supporter of his/her Muslim brother/sister. All of them recommend each other to do good and warn against evil and advise each other for the sake of Allah. A husband should urge his wife to do good acts and avoid bad deeds. Similarly, the wife should ask her husband to do good deeds and avoid bad deeds. If she finds that her husband neglects offering Salah, drinks wine, or smokes, she should advise him and ask him to fear Allah for that is

forbidden, using good words and gentle ways. She should do so with her father, mother, brother, son, neighbor, and friend. She should not feel ashamed of doing so. This is required from all Muslims regardless of their qualifications or works. Every Muslim is responsible for it in accordance with his knowledge and capacity.

I ask Allah with His Most Beautiful Names and Sublime Attributes to guide us and all Muslims to what pleases Him and shows us His Straight Path. May Allah grant us all comprehension of His Religion and help us stick to it and offer what is obligatory on us, including the obedience of Allah and His Messenger and giving advice to His slaves for His Sake. I recommend all Muslims to supplicate to Allah for rulers in their absence, in Salah, and at the end of the night to grant them success, guidance, righteousness, and reform. Indeed, they are in urgent need to supplication, so that Allah may set them right, set people right by them, guide them and guide people through them.

You should pray to Allah for the rulers of this country and other Muslim rulers. You should also pray to Allah to bless your offspring and spouse, and grant them success, guidance, righteousness, and sincere penitence. Allah (Glorified and Exalted be He) says,﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way ﴾Allah (Glory be to Him) commands His Prophet Muhammad (peace be upon him) and those who follow him to call to Allah with sure knowledge. As a matter of fact, the followers of the Prophet Muhammad, men and women, are commanded to call to Allah with sure knowledge, warn people against committing sins, and guide them to goodness. Allah (Glorified be He) says,﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾This order is not confined to men only or to women only but is a general obligation on all, each according to his or her knowledge and capacity. Allah (Exalted be He) says,﴿ So keep your duty to Allâh and fear Him as much as you can ﴾

Scholars, teachers, rulers, and eminent figures are charged with greater duties than others in accordance with their knowledge and capacity. Moreover, every Muslim should be aware of what is obligatory and fear Allah in everything. Today, we suffer from alienation of Islam and we are at the end of time. Therefore, we should support and cooperate with one another to do good acts and be sincere in doing this.

May Allah grant us and all Muslims success, guidance, adherence to Islam, and a blessed end. We invoke Him to guide us to what pleases him and shows us the straight path. Allah is All-Hearer, Ever-Near. May peace and blessings be upon our Prophet Muhammad, upon his Household, Companions, and those who followed them rightfully until the Day of Judgment.

(Part No : 5, Page No: 224)

The legality of Hijab

All perfect praise be to Allah, the Lord of all worlds. May Allah's Peace and Blessings be upon the noblest Prophet and Messenger Muhammad, his family, and Companions. I have read an article written by the person, called Ahmad Baha' Al-Din in some newspapers. He alleged the lawfulness of some things that Allah prohibits. In his column "Yawmiyyat", (Al-Ahram Newspaper, issues nos. 36992, 36993, 36994, 36996), the writer launched a severe attack on Hijab (veil) and Niqab (face veil). He called to unveiling the face and considered Hijab a Bid`ah (innovation in religion). He claimed it is just a matter of dress that is part of personal freedom. He even alleged that women used to wear Niqab as a tradition and Islam did not ordain or come with it. He falsely claimed that women used to sit with the Prophet (peace be upon him) unveiled and used to go for trade, pasturing and war with their faces uncovered and they remained in such a state during the era of the Rightly-Guided Caliphs, the Umayyad, and Abbasid Caliphates. He said that when the Turks embraced Islam, they spread their non-Islamic traditions of their tribes, such as the one-eyed veil, yashmak, and imposed them on Muslim and Arab women. The writer expressed his views on the permissibility of unveiling the face, denied Hijab, inserted false claims and lies, and twisted the proofs to give different implications.

It is known that urging women to unveil their faces is an evil call, rejected by Islam and the sound intellect; it is an anti-Islamic idea, indeed.

A Muslim is encouraged to do whatever may increase his or her record of good deeds and decrease his or her bad ones, overtly and covertly, in words and actions, and should stay away from temptations and their means

(Part No : 5, Page No: 225)

and their evil ends.

Similarly, scholars are commanded to promulgate good and teach it in all forms, such as acts of worship, transactions, and Islamic etiquettes among individuals and in the whole society. Those who call to unveiling women's faces advocate that out of unawareness and ignorance of the evil consequences of this call or out of ill intention and purpose, paying no attention to virtuous morals. They may call to the unveiling of women's faces out of hostility and hatred, as the way of the traitors and enemies of Islam who are plotting for this great corruption and dangerous plague night and day, secretly and openly, individually and collectively. Such people call to liberate women from virtue, honor, bashfulness, and chastity to stoop down into meanness, vice, and immodesty.

A Muslim must avoid the sources of evil and traps of Satan in words and actions.

A Muslim assuming the process of instructing people should call them to the way of guidance and truth, bring them closer to the means of infallibility and distance them from the places of temptation and suspicion in order to become a godly scholar. It is narrated that `Aly ibn Abu Talib (may Allah be pleased with him) said to Kumayl ibn Ziyad in his will: "O Kumayl, The people are three: a godly scholar; a seeker of knowledge who is on the path of salvation; and worthless confused riffraff who respond to every cry, bend along with every wind, take no benefit from the light of knowledge and resort to no firm stand."

Calling to unveiling the face and rejecting Hijab brings about no good to Muslims, male or female, both in the worldly life or in the Hereafter. It only results in evil, profligacy, and wicked things detested most by Allah. Wisdom and wellbeing of Muslims lie in the act of adhering to Hijab, not unveiling the face in any case. In principle, Hijab is an act of worship as Islam orders it and forbids discarding it in the Qur'an and Sunnah of the Prophet (peace be upon him), as will be discussed later.

(Part No : 5, Page No: 226)

Wearing Hijab protects women, since it helps man lower his gaze from what Allah (may He be Praised) ordered Muslims not to look at, ends desire of the wicked people whom there is disease in their hearts and keeps women away from intermixing with men. Hijab also covers the woman's `Awrah (private parts of the body that must be covered in public) that stimulates men's sexual desires.

Tabarruj (women dressed immodestly in violation of the Islamic dress code) does not only mean that a woman has discarded her Hijab but rather she no longer abides by the Shari`ah of Allah, infringing His orders and calling to immorality. Eliminating temptation constitutes the

very rationale behind ordering women to wear Hijab, since indulging in ways and causes of temptation is prohibited in Islam. It is clear that it is obligatory upon the Muslim woman to cover her face and attractive parts (of the body) as stated by the Qur'an, Sunnah, and Ijma` (consensus of scholars) of the Salaf (righteous predecessors).

For instance, proofs of wearing Hijab and prohibition of unveiling the face in the Qur'an include what Allah (Exalted be He) says:❨ And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful. ❩

In this noble Ayah (Qur'anic verse), the obligation of wearing Hijab and prohibition of unveiling the face are stressed in two places: (i) Allah (Exalted be He) says:❨ and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.) ❩It prohibits a woman to disclose anything of her adornments except what Allah excludes, i.e.

(Part No : 5, Page No: 227)

her outer garments and any part which is unintentionally exposed. This is confirmed when Allah (may He be Praised) repeated the prohibition of exposing women's adornments in the same Ayah.

(ii) Allah (Exalted be He) says:❨ and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) ❩It explicitly orders the Muslim woman to draw her veil from the head to the bosom, because the face is part of the head that must be covered based on reason, Shari`ah and people's customs. Nobody can say that the face does not belong to the head, and there is no text in the Qur'an or Sunnah excluding it from the head. Some scholars say that the face is not included in the general obligation of covering, but this is linguistically unaccepted as well as the Shari`ah and opinions of the early and late scholars oppose it. Scholars of Usul-ul-Fiqh (principles of Islamic jurisprudence) and Hadith sciences mentioned two rules that refute this claim. First, affirmative evidence is given precedence over negative evidence. Second, when permitting evidence conflicts with the banning evidence, preference is given to the latter, i.e. the one that bans.

Allah (may He be Praised) knows the means of temptation that women have, so He ordered them to cover them in order not to cause temptation lest the person in whose heart is a disease should be moved with desire.

Adornment that a woman is prohibited to show refers to everything that a man loves to see of women, including the natural and artificial adornment that a woman may make to beautify and adorn her body.

The natural adornment includes her face, hair, hands, legs, bosom, and the like. It is admittedly true that the face is the place of beauty and certainly the main source of temptation that provokes men's sexual desires. Therefore, it is with greater reason prohibited more than any other adornment a woman may apply to her body. In his Tafsir, Al-Qurtuby said, "Adornments are either innate or artificial.

(Part No : 5, Page No: 228)

The innate one includes the face, which is the source of adornment and symbol of beauty that carries the sense of life. That is because it contains the means of acquiring knowledge.

As for the artificial adornment, it refers to things that a woman adds to beautify her disposition, such as clothes, jewelry, kohl, and dye."

Moreover, Al-Baydawy said in his Tafsir: ❨ and not to reveal their adornment ❩refers to jewels, clothes, dyes, and the places to which they are applied, thus are all forbidden to be seen by foreign men.

Knowing that the face is unquestionably the source of beauty, Allah (Exalted and Glorified be He) prohibited women to disclose anything of her adornment. This is a general rule for which there are no exceptions in the Qur'an or Sunnah, nor is it permissible to be specified by an opinion of anyone. Specification introduced by anyone in this regard is not acceptable, because the general texts of the Qur'an and Sunnah cannot be specified by humans, conjectures, or individual reasoning. The general texts of the Qur'an can be specified only by the Qur'an, authentic Sunnah, or 'Ijma` of the Salaf. It is not possible that the artificial adornment becomes prohibited to unveil, so how can the innate adornment, i.e. the face, be permitted to appear?

The saying of Allah (Glorified and Exalted be He):❨ except only that which is apparent (like both eyes for

necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.) ﴿according to Ibn Mas`ud **(may Allah be pleased with him) and a group of early scholars of Tafsir, means what the woman cannot hide, such as her cloak or clothes or what the Arab women used to spread over all her clothes or the bottom parts of their clothes or what may unintentionally appear. Thus, a Muslim woman is prohibited to expose anything of her adornment and is commanded to try her best to cover everything related to her adornment.**

When Allah (may He be Praised) forbids a woman to disclose anything of her beauty except that which is apparent,

(Part No : 5, Page No: 229)

He instructs her on how she could surround the places of adornment by wrapping the veil that she wears on the head, saying:﴾ and to draw their veils ﴿**i.e. from the head and forehead**﴾ and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) ﴿**i.e. down to her bosom. In doing so, she would preserve the head and its organs, the chest from below, the neck and the surrounding areas to make sure that she covered both the innate and the artificial adornment.**

At the end of the Ayah, Allah (Exalted be He) says:﴾ And let them not stamp their feet so as to reveal what they hide of their adornment. ﴿**He prohibits the woman to avoid the causes of temptation even by movement or voice. This is the utmost point of encouraging and guiding the Muslim woman to preserve her honor and remove harm from her.**

Prohibition of unveiling both the innate and artificial adornment of women is supported by the action of the Prophet Allah (peace be upon him) with his wife Safiyyah **and the reaction of the Mothers of the Believers and the believing women at the time of the Messenger of Allah (peace be upon him) when this Ayah and another Ayah in Surah Al-'Ahzab were revealed. Both Ayahs enjoined full covering of women with veils and cloaks, particularly that women at that time used to unveil their faces and hands until the Ayah of Hijab was revealed. Therefore, unveiling the face of some women as mentioned in some Hadiths took place before the revelation of the Ayahs of Hijab, so it is not permissible to use them as evidence on making lawful what Allah prohibited, because the abrogating evidence prevails over the abrogated, as stated by the scholars.**

Ayahs of enjoining Hijab include the Ayah stated above from Surah Al-Nur and the following Ayah in which Allah (Exalted be He) saysin Surah Al-Ahzab:﴾ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. ﴿**Scholars said that the word "cloak" includes every piece of clothes that a woman wears over**

(Part No : 5, Page No: 230)

her hand and veil to cover the places of both innate and artificial adornment. Allah (Exalted be He) says:﴾ That will be better, that they should be known (as free respectable women) ﴿**and this indicates that the face is meant here because the face is the main place of recognition. Thus, the Ayah clearly states the obligation of covering the face. Allah's saying:**﴾ so as not to be annoyed. ﴿**assures that recognizing the beautiful parts of a woman has harmful effects, temptation, and evil for her and others. For that reason, Allah (Exalted be He) prohibited a Muslim woman to disclose anything that makes others realize her beauty. This Ayah is clear enough to work as Shar`y evidence on the prohibition of unveiling the face and obligation of Hijab and covering women's sources of beauty, which basically include the face through which she is recognized and that causes temptation.**

Umm Salamah **said, "When this Ayah:**﴾ draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). ﴿**was revealed, women of** Ansar (Helpers, inhabitants of Madinah who supported the Prophet) **went out of their homes as if they had crows on their heads out of calmness and they were covered with black clothes."** Ibn `Abbas **said: "Allah ordered women of the believers to cover their faces by drawing the cloak over their heads and expose only one eye when they go out."** Muhammad Ibn Sirin **said: "I asked** `Ubaidah Al-Salmany **about the meaning of Allah's saying,**﴾ draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). ﴿**, he covered his face and head, and exposed his left eye." Scholars of Tafsir (exegesis of the Qur'an) have many sayings in this topic, but it is not enough to list them all here.**

Among the Ayahs that enjoin Hijab is what Allah (Exalted be He) says:﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿**affirms the obligation on women to wear Hijab and cover themselves in front of men. In this noble Ayah, Allah (may He be Praised) explained the wisdom behind this obligation - that is, wearing the Hijab purifies the hearts of both men and women and keeps them away from indecency and its means.**

(Part No : 5, Page No: 231)

This Ayah generally addresses both wives of the Prophet (peace be upon him) and all Muslim

women. Al-Qurtuby (may Allah be merciful with him) states that the meaning of the Ayah encompasses all women due to the fact that a woman is entirely `Awrah (private parts of the body that must be covered in public) including her body and voice, so she is not permitted to disclose them except when necessary, as in cases of carrying legal testimony or for medical treatment. There are many Ayahs that lend support to the obligation of wearing Hijab. Al-Qurtuby's emphasis that a woman's voice is `Awrah means that it is `Awrah when accompanied by softness. However, her natural voice is not `Awrah, because Allah (may He be Praised) says:❨ O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. ❩Allah (may He be Praised) forbade them to speak softly lest the one in whose heart is a disease should be moved with sexual desire and allowed them to speak in an honorable manner. Women in the era of the Prophet (peace be upon him) used to talk to and ask him without condemning them, and so did women in the era of the Companions of the Prophet (peace be upon him) and the Companions did not condemn them either. This certainly took place beyond any shadow of doubt.

As for the legal foundations for this ruling from the Sunnah:

It is authentically reportedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that:❨ When the Prophet (peace be upon him) ordered that women should go out to the place of performing `Eid Prayer, one of them said: "What about a woman that has no veil?" He (peace be upon him) said: "Let her share the veil of her sister companion." ❩(Agreed upon by Al-Bukhari and Muslim)This Hadith indicates that the wives of the Sahabah (Companions of the Prophet) used to not go out without a Jilbab (loose outer garment with no front opening). This order to wear Jilbab signifies that a woman must cover herself and wear Hijab. Also, itis authentically reported in the Two Sahih Books of Hadiththat `Aishah (may Allah be pleased with her) said:❨ Some believing women used to attend the Fajr Prayer with Allah's Messenger (peace be upon him) while covered with their Muruts (wool clothes). After finishing the prayer, they would return to their homes without being recognized by anyone because of the darkness. ❩

Scholars from among the righteous predecessors unanimously agreed that a Muslim woman must cover her face and that

her face is `Awrah that she must cover in front of men except a Mahram (spouse or unmarriageable relative). Ibn Qudamah stated in Al-Mughny: "Ihram (ritual state for Hajj and `Umrah) of the woman is in her face, but she is permitted to cover her face when needed. In fact, it is prohibited for a Muslim woman to cover her face in the state of Ihram as a man is prohibited to cover his head. There is an exceptional case reported from Asma' who used to cover her face in the state of Ihram.Al-Bukhari and others narrated thatthe Prophet (peace be upon him) said:❨ A woman (in the state of Ihram) should not wear Niqab (face veil) or gloves. ❩However, if she needs to cover her face when passing by men, she is permitted to draw her veil all over her face. It is narrated that `Aishah (may Allah be pleased with her) said:❨ Riders would pass by us when we accompanied the Messenger of Allah (peace be upon him) while we were in the state of Ihram. When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces. ❩

A woman in the state of Ihram is forbidden to wear Niqab, Burqu` (a face veil) or any piece of cloth made specifically for covering the face; yet, she is not prohibited to wear Hijab entirely. Ahmad said: "A woman is permitted to draw the veil over her face, but she is not allowed to roll up her clothes."

Ibn Rushd said in Al-Bidayah [i.e. Bidayat Al-Mujtahid wa Nihayat Al-Muqtasid, a fiqh book]: "Scholars unanimously agreed that a woman's Ihram is to unveil her face and that she is permitted to cover her head and screen her hair. She is allowed to draw her clothes all over her face lightly to screen herself from men's sight."

These quotations affirm that Muslim scholars unanimously agree that a woman should uncover her face in the state of Ihram and that she must cover it in the presence of non-Mahram men. Uncovering the face is obligatory on women in the state of Ihram; thus, it is with greater reason obligatory to cover it elsewhere.

Actually, Asma' (may Allah be pleased with her) used to cover her face all the time, wearing Niqab while a woman in the state of Ihram is not permissible as the Prophet (peace be upon him) forbade it in the Hadith mentioned above, which is considered one of the greatest proofs that women used to cover their faces in the normal conditions. As for the meaning of his saying,❨ A woman (in the state of Ihram) should not wear Niqab

or gloves ❩, it means that she should not wear whatever is tailored or made specifically for the purpose of covering the face like Niqab or the hands like gloves. It does not mean that she should not cover her face or palms at all, as some people falsely understood. The face and the palms must be covered, but with something other than Niqab and gloves. This is how the jurists and scholars explained the Hadith, such as the prominent scholar Al-San`any (may Allah be merciful with him). Thus, it is clear that a woman must wear Hijab and cover her face, and that she is forbidden to disclose any part of her body or adornment except what unintentionally appears. This ban blocks the means of temptation. Thus, any person who calls for anything else commits a mistake and contradicts the Shar`y (Islamically lawful) proofs. Nobody is permitted to follow whims and traditions that oppose the Shari`ah of Allah (may He be Praised),

because Islam is the religion of truth, guidance, and fairness in every matter. Islam calls to the noble morals and good deeds and forbids the bad morals and evil deeds. Allah is the One Whom we invoke to guide us and all Muslims to do what pleases Him, and the One Whom we ask to protect us from the evil of our selves and misdeeds - He is the Most Generous. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions!

(Part No : 5, Page No: 234)

Co-education

Praise be to Allah and peace and blessings be upon the Messenger of Allah.

I have read what some writers wrote in Al-Jazirah newspaper, issue no. 3754, dated 15/4/1403 A.H. proposing co-education in the primary stage. I would like to call attention to this issue due to the adverse results that may arise from it.

It is a fact, that intermixing of males and females is a means toward grave harm and immeasurable corruption, so it is impermissible. The Prophet (peace be upon him) stated, ﴾ Command your children to perform Salah (Prayer) when they are seven years old, and beat them for (not offering) it when they are ten and arrange their beds (to sleep) separately. ﴿The Prophet (peace be upon him) ordered that girls and boys are not be allowed to sleep together, for their closeness in bed at this age may lead to forbidden sexual acts resulting from mixing opposite sexes in the same place. Moreover, co-education in the primary stage paves the way for continuing it in the upper levels.

Anyway, to mix boys and girls in the primary stage is an abominable act and accordingly it is impermissible, due to its resulting bad consequences. The perfect Shari`ah (Islamic law) of Allah stresses the necessity of Sadd-ul-Dhara'i` (blocking the means leading to sins) leading to Shirk (associating others with Allah) and evil deeds. Many Ayahs of the Qur'an and Hadith of the Prophet (peace be upon him) express this truth. For the sake of brevity, I will not mention them. However, the great scholar, Ibn Al-Qayyim (may Allah confer mercy upon him) mentioned in his book 'I`lam Al-Muwaqqi`in ninety nine proofs for them. I recommend the writer and others not to propose such plans, which open ways to harm that are already locked. We pray Allah to grant success and guidance to all.

A wise person should learn from what has happened in neighboring countries and other countries where grave corruption has resulted from the intermixing of men and women. As for a suitor who wants to get to know his fiancée,

(Part No : 5, Page No: 235)

the Prophet (peace be upon him) clarified this well in his statement, ﴾ When one of you proposes marriage to a woman, if he is able to look at what will induce him to marry her, he should do so. ﴿So, it is permissible for the suitor to look at the woman he wishes to marry before concluding the marriage contract and without being alone with her if possible, if not, he should send a trusted woman to see and sit with her on his behalf and describe her appearance and manners. This was the custom of Muslims in past centuries in selecting a woman for marriage. This custom was very beneficial whereas cases other than this do not make a rule. I ask Allah to guide all Muslims to what is good for them and bring happiness to them in this life and in the Hereafter and to preserve their faith. I invoke Allah to block the ways of evil and protect Muslims from the conspiracies of the enemies of Islam. Indeed, He is the Most Generous. May Allah's peace be upon our Prophet Muhammad, his family and Companions!

Free intermixing of men and women

From `Abdul `Aziz ibn `Abdullah Ibn Baz to whoever may receive it. May Allah guide us to do good and to avoid Bid`ah (innovation in religion) and evil. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

It is my duty to alert people and warn them against the free intermixing of women and non-Mahram (people who are not a spouse or an unmarriageable relative) in some places and villages. Some ignorant people see that it is all right, being the tradition of their fathers and grandfathers and that their intention is good. One may find a woman sitting with her brother-in-law, cousins, and relatives without a veil.

It is well-known that a Muslim woman should be veiled in the presence of Ajanib (men lawful for the woman to marry). It is Wajib (obligatory) upon her to cover her face and body as indicated by the Qur'an, the Sunnah, and the Ijma` (consensus of scholars). Allah (Glorified and Exalted be He) says,﴾ And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) ﴿,﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿and,﴾ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. ﴿Jilbab [translated above as 'cloak', and it means 'a loose outer garment with no front opening'] is a cloak worn over

the veil, like an `Aba'ah (a loose outer garment). Umm Salamah (may Allah be pleased with her) said, "When this Ayah (Qur'anic verse) was revealed, the women of Al-Ansar (Helpers, inhabitants of Madinah who supported the Prophet) came out as if they had crows on their heads out of calmness and they were covered with black clothes."

These noble Ayahs provide clear evidence that a woman should cover her head, hair, neck and breasts before non-Mahram relatives. It is Haram (prohibited) for her to uncover before non-Mahrams. It is reported﴾ that when the Prophet (peace be upon him) ordered women to go out to the place of performing Salat-ul-`Eid (the Festival Prayer), one of them said, "O Messenger of Allah, what if she does not have a Jilbab?" He replied, "Then, let her sister lend her one of her Jilbabs." ﴿(Related by Al-Bukhari and Muslim)This Hadith shows that the wives of the Sahabah (Companions of the Prophet) only went out while wearing a Jilbab. The Messenger of Allah (peace be upon him) did not allow them to go out without wearing a Jilbab.

Itis authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of `Aishah (may Allah be pleased with her) that she said,﴾ The Messenger of Allah (peace be upon him) used to offer the Fajr Prayer and some believing women, covered with their cloaks, used to attend the prayer. Then, they would return to their homes unrecognized by anyone because of the darkness." ﴿She also said,﴾ Had the Messenger of Allah (peace be upon him) seen women [how they go out] as we see (now), he would have prevented them from going to the Masjids (Mosques) as the Children of Israel prevented their women. ﴿This Hadith implies that covering was the practice of the female Sahabah who were the best and most honored generation in the Sight of Allah (Glorified and Exalted be He) for their high morals, good manners, perfect faith and upright deeds. They are an ideal example for others.

It is reported on the authority of `Aishah (may Allah be pleased with her) that she said,﴾ Caravans would pass by us when we accompanied the Messenger of Allah (peace be upon him) while we were in the state of Ihram (ritual state for Hajj and `Umrah). When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces." ﴿(Related by Ahmad, Abu Dawud and Ibn Majah)Her saying lends support to the fact that women have to cover their faces because women should uncover their faces in the state of Ihram and if there was not a strong reason, they should have kept it uncovered.

Thinking about unveiling as well as women showing their faces to Ajanib, it is evident that

it involves many bad consequences, such as Fitnah (temptation) which occurs because of displaying her face and it is one of the greatest causes of evil and corruption, losing shyness and arousing men's lust. Thus, it is prohibited for a woman to uncover her face, bosom, arms, legs or any part of her body, in the presence of an Ajnaby. Likewise, it is forbidden for a woman to be alone with or to intermix freely with non-Mahrams. If a woman thinks that she is equal to men in uncovering her face and going around unveiled, she will not be modest and will not feel too shy to mix with men. This leads to a great deal of Fitnah and widespread corruption.

It is reported that﴾ When the Prophet (peace be upon him) was coming out of the Masjid, he saw men intermixing freely with women in the street. He (peace be upon him) said (addressing women), "Draw back, for you must not walk in the middle of the road;

keep to the sides of the road." ﴿Women were keeping so close to the walls that their garments were rubbing against it. This Hadith was mentioned by Ibn Kathir in his Tafsir (exegesis) of Allah's saying,﴾ And tell the believing women to lower their gaze (from looking at forbidden things) ﴿It is prohibited for a Muslim woman to uncover her face before a non-Mahram. She should rather cover it. It is also prohibited for her to be in privacy, intermix freely, and shake hands with non-Mahrams. In the following Ayah, Allah (Glorified and Exalted be He) clarifies the group of people in front of whom she is permitted to reveal her adornment,﴾ and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be success ﴿

Brothers-in-law and cousins

(Part No : 5, Page No: 239)

are not Mahrams. They should not look at the woman's face and it is not permissible for her to uncover her face in their presence to avoid causes of temptation. It is reported on the authority of `Uqbah ibn `Amir (may Allah be pleased with him) that he said that the Messenger of Allah (peace be upon him) said,﴾ "Beware of entering upon women." Then, a man from Ansar said, "O Messenger of Allah! What about Al-Hamu (the wife's in-law, i.e. the brother of her husband or his nephew, etc.)?" The Prophet (peace be upon him) replied, "Al-Hamu is like death." ﴿(Agreed upon by Al-Bukhari and Muslim)The Hadith refers especially to the [male] in-laws for they can enter the house without any suspicion, because they are the husband's relatives even though they are non-Mahrams. Therefore, it is not permissible for a woman to reveal her adornment before them even if they are known for righteousness and trustworthiness. Allah (Exalted be He) has limited permissibility of showing adornment to a group of people mentioned in the previous Ayah. The husband's brother, uncle, cousin and the like are not mentioned in this group. The Prophet (peace be upon him) saidin an agreed-upon Hadith reported by Al-Bukhari and Muslim,﴾ No man should be alone with a woman except in the presence of her Mahram. ﴿A Mahram refers to a woman's husband or a male relative who is permanently unmarriageable to her, such as her father, son, brother, paternal uncle, maternal uncle and the like.

The Messenger of Allah (peace be upon him) forbade this lest that Satan should make them fall into temptation and corruption making the sin fair-seeming to them. It is authentically reported that the Prophet (peace be upon him) said,﴾ No man should be in privacy with a woman, for the third of them is the devil. ﴿(Related by Imam Ahmad with a sound Sanad (chain of narrators)on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him))

It is the duty of all those who live in countries where this practice is customary to strive and cooperate to get rid of this practice and eliminate its evil. By doing this, they will be guarding their honor, cooperating in righteousness and piety and carrying out the Commandments of Allah (Glorified and Exalted be He) and His Messenger (peace be upon him). They should repent to Allah (Glorified and Exalted be He) of what they have committed in the past and do their best in enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). They should remain constant in this and should not feel ashamed of defending the truth and defeating falsehood. They should not let the scorn or criticism of others deter them from defending the truth. It is mandatory upon a Muslim to follow

(Part No : 5, Page No: 240)

Allah's Shari`ah willingly, wishing for Allah's Reward and fearing His Punishment even if the closest and dearest people to him disagree with him. It is not permissible to follow the whims and the traditions which Allah (Glorified and Exalted be He) did not legislate, as Islam is the religion of the truth, guidance and justice. It calls for high moral standards, the best deeds and forbids what is contrary to that.

May Allah grant us and all Muslims guidance to what pleases Him. We seek refuge with Allah from the evils of ourselves and from our misdeeds for He is the Most Generous. May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

As-salamu `alaykum warahmatullah wabarakatuh!

Warning against gambling

(Part No : 5, Page No: 241)

Praise be to Allah and peace and blessings be upon the Messenger of Allah, his family and Companions. Some institutions and shops publish advertisements in newspapers and elsewhere offering prizes to whomever buys their products. This entices people into buying specifically from their shops, or buying unnecessary goods, hoping to receive such prizes.

Given that this is considered a form of prohibited gambling leading to misappropriating peoples' money and promoting one's goods to the exclusion of others, who do not offer these raffle drawings or gambling, I would like to advise people that this act is Haram (prohibited) and the prize is also Haram, for it is gained by way of prohibited gambling. Merchants must refrain from this form of gambling, taking into account the needs of people. Allah (Glorified be He) states, ﴾ O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. ﴿﴾ And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh. ﴿

This gambling is not considered a kind of trade permitted by mutual consent; rather, it is gambling prohibited by Allah, for it entails uncertainty, deception, and misappropriation of people's money, thus sowing enmity and animosity among people. Allah (Glorified be He) states, ﴾ O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. ﴿﴾ Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain? ﴿

(Part No : 5, Page No: 242)

Allah is the One Whom we invoke to grant us, and the rest of Muslims, success and protect us from any action that contradicts Shari`ah. He is the Most Generous. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

(Part No : 5, Page No: 243)

Students' question and answer session at Al-Faraby Middle School, Riyadh, with His Eminence Shaykh Ibn Baz

Praise be to Allah, Lord of Creation. May peace and blessings be upon the noblest Messenger. We advise you to exert effort in seeking Islamic knowledge not to waste your time on harmful things or any thing that distracts you from seeking beneficial knowledge. We also advise that you be among those who hasten to perform Salah in congregation and be courteous and kind to your parents and other family members.

One of the most important qualities religious knowledge seekers should adopt is good character and good manners. They should give importance to learning Islam, performing Salah in congregation, guarding tongues and limbs from engaging in what goes against Shari`ah, doing good, and avoid evil and harmful things. These are the qualities that the truthful seeker of knowledge and intelligent youth should pursue. In all cases, they should develop good manners and good reputation and, at the same time, avoid bad manners. They should guard against whatever may tarnish their reputation, whether at home, with their friends or while traveling.

We advise teachers to do their best to encourage students to do good deeds. They must care about preparing the lessons and helping the students understand them. A teacher should be a good example for the students to follow. We ask Allah to grant success, sincere intention and good work for all. Indeed, Allah is the Best to be asked for help.

(Part No : 5, Page No: 244)

The following are the questions and the answers:

Q 1: What are the causes of hardheartedness and how can we cure it?

A 1: The causes of hardhearteddness include sins, being heedless and befriending the heedless and the dissolute. Conversely, obeying Allah (Glorified and Exalted be He), befriending good people, busying oneself with reciting Qur'an, Dhikr (remembrance of Allah) and asking Allah's forgiveness soften the heart and bring tranquility. Allah (Exalted be He) states,﴿ verily, in the remembrance of Allâh do hearts find rest. ﴾

Q 2: What should I do when I sit with persons involved in Ghibah (backbiting) and I am not able to leave their company?

A 2: You should advise them, saying that this act is impermissible and

Ghibah is prohibited. The Messenger (peace be upon him) stated,﴿ Whoever defends the honor of his (Muslim) brother, Allah will secure his face against the Fire on the Day of Resurrection. ﴾**A believer should not join an evil gathering. If you are able to warn those persons that their act is impermissible and that they must abandon it, you should do so and be sincere to Allah. If not, you should leave even if they criticize you. If asked why, you can give them the reason, as Allah (Exalted be He) states,**﴿ And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers). ﴾

(Part No : 5, Page No: 245)

Q 3: What is the ruling on music in their different forms and what is the punishment of the singers and those who listen to them?

A 3: All music is prohibited and listening to it is impermissible as it comes under the idle talk mentioned in Allah's statement,﴿ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). ﴾﴿ And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not - as if there were deafness in his ear. So announce to him a painful torment. ﴾

'Idle talk' refers to, according to the majority of the scholars, singing and playing musical instruments. These songs are one of the causes of hardheartedness, moral diseases and becoming unmindful of Allah and heedless of serious matters related to the Hereafter. According to the two previous Ayahs, songs lead to misguidance, mocking Allah's Din (religion), disregarding and turning away in pride from listening to the recitation of Qur'an. A believer must not listen to these songs at all, whether they are broadcast on the radio or recorded in tapes, as they have worse consequences. Ibn Mas`ud **(may Allah be pleased with him)**

said, "Singing cultivates hypocrisy in the heart as water brings forth plants."

Q 4: What is meant by His saying, ﴿ **And there is none of you except he will come to it.** ﴾ **and does the phrase "will come to it" mean entering Hell or passing over the Sirat (the bridge over the Fire)?**

A 4: This phrase means passing over (the Sirat) as it was proved by authentic Hadith reported from the Prophet (peace be upon him). Allah will save those who fear Allah and leave the Mushriks (those who associates others with Allah in His Divinity or worship) and wrongdoers therein humbled on their knees. Allah (may He be Praised) states,﴿ Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers) therein (humbled) to their knees (in Hell). ﴾

(Part No : 5, Page No: 246)

The disbelievers and sinners are to be led to the Sirat. The sinners will cross it according to their deeds: some will cross it safely, some will be snatched and then saved and some will be thrown into the Fire. However, they will not abide therein forever; they will be punished for a fixed period of time. The disbelievers will abide therein forever. Allah (Glorified and Exalted be He) statesin Surah Al-Baqarahconcerning the disbelievers,﴿ Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. ﴾**and inSurah Al-Ma'idah,**﴿ Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. ﴾﴿ They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment. ﴾**There are many Ayahs to this effect. We ask Allah to grant us safety and protection from the abode of the dwellers of the Hell.**

Q 5: Please explain for whom should be the principle of Al-Wala' wal-Bara' (loyalty and disassociation for Allah's Sake)? Is it permissible to be loyal to the disbelievers?

A 5: Al-Wala' wal-Bara' is to love and be loyal to the believers and to hate, alienate, and disavow the disbelievers and their faith. Allah (may He be Praised) states,in Surah Al-Mumtahanah,﴿ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴾**Hostility and hatred to them do not mean that you are entitled to oppress or transgress against disbelievers, so long as they do not fight you. It is a duty on Muslims to keep themselves aloof from any kind of loyalty to disbelievers for Allah's Sake; rather they should resent them, but not harm, hurt, or oppress them without a rightful claim. When they greet you, you should return the greetings and advise them**

(Part No : 5, Page No: 247)

to do good. Allah states,﴿ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ﴾**People of the Book are** the Jews and Christians. **The same applies to other disbelievers who are Dhimmy (protected non-Muslims living under Islamic rule) or have been secured or given a pledge of safety. However, they must be punished when they do wrong. It is permissible for the believer to urge both Muslims and non-Muslims in a way that is best while hating the latter for Allah's Sake. Allah states,**﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾**It is permissible for you to call them to Allah and to instruct and guide them to the truth; perhaps Allah may guide them to the straight path through you. Furthermore, there is no harm in giving them Sadaqah (voluntary charity) and deal with them in kindness, as Allah (Glorified and Exalted be He) states,**﴿ Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity. ﴾**It wasauthentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that**﴿ The Prophet (peace be upon him) ordered Asma' bint Abu Bakr (may Allah be pleased with her) to maintain good ties with her disbelieving mother during the truce between the Prophet (peace be upon him) and the people of Makkah in the year of Al-Hudaybiyyah. ﴾

(Part No : 5, Page No: 248)

Gravity of the bombing that took place in Makkah

In the Name of Allah, and peace and blessings be upon the Messenger of Allah! The Muslim world condemned what happened in Makkah; namely the Monday 7/12/1409 AH bombing, describing it a hideous crime and evil. It involved terrorizing pilgrims visiting Al-Bayt (the House: another name for the Ka`bah), threatening peace, violating sanctity of this sacred country and harming people. Allah (Glorified be He) made this country sacred until the Day of Resurrection and made the blood, wealth and honor of Muslims inviolable. He (Glorified be He) ordains that violating them is among the gravest crimes and major sins and promises anyone who commits such a crime in the sacred country severe punishment. Allah (Glorified be He) states:﴾ and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment. ﴿If anyone inclines to do a wrong deed in the Haram (all areas within the Sacred Sanctuary of Makkah) and does not do it is promised a painful torment; what about those who actually carry it out? Their crime will definitely be graver and punishment severer.

Indeed, the Messenger of Allah (peace be upon him) warned his nation against injustice in many Hadith. In the Farewell Hajj, he (peace be upon him) stated,﴾ "Your blood, your property and your honor are as sacred to one another as the sanctity of this day of yours in this month of yours in this town of yours. Have I conveyed Allah's message to you?" The Sahabah (Companions of the Prophet) said: "We bear witness that you have conveyed (the message), fulfilled (your role) and was sincere (to us)." He (peace be upon him) kept pointing his forefinger upward toward the sky and downward to the earth while saying: "O Allah, be my witness. O Allah, be my witness." ﴿

(Part No : 5, Page No: 249)

Further, this heinous act of bringing explosives near Al-Bayt is among the greatest sins and crimes. No one who believes in Allah and the Last Day can do it, but only someone spiteful to Islam, Muslims and pilgrims can. Those who committed this major sin will be among the losers and we ask Allah to turn their evil plotting against them and to disgrace them in front of all people. May Allah guide the Government of the Custodian of the Two Sacred Mosques to execute the punishment prescribed by Allah on the perpetrator, for He is Able. Peace and Blessings be upon our Prophet Muhammad, his family and Companions.

`Abdul-`Aziz ibn `Abdullah Ibn Baz

President of the World Muslim League,

Chairman of the Departments of Scholarly Research,

Ifta', Da`wah, and Guidance

Kingdom of Saudi Arabia

(Part No : 5, Page No: 250)

This Magazine

by His Eminence, the Vice President of the Islamic University, Shaykh `Abdul-`Aziz ibn Baz

All Praise is due to Allah Alone, and peace and blessings be upon the one after whom there will be no other prophet. This is the first issue of the magazine of the Islamic University of Al-Madinah Al-Munawwarah (The Lightened City). We are introducing it to the readers, hoping that they will find in it that which benefits them in their worldly and religious matters and increases their insight and understanding of Allah's Book and the Sunnah of His Messenger (peace be upon him). We also hope that this magazine will provide enlightenment to resolve their problems and a light on the road before them.

The publication of the Islamic University magazine was delayed as some people were of the opinion that the magazine should be published at the same time as the university was opened, so the magazine would be the voice of the university, explaining its aims and objectives and clarifying its course of action to reach its goals.

However, the majority opinion was not to speak about the actions of the university during its establishment, and to let its fruits be tangible not descriptive. We informed those in charge of the magazine that it is to include the writings of thinkers and scholars from all corners of the world not just from the Islamic University, so it can be a meeting point that gathers all these works, especially when it is the magazine issued from Al-Madinah Al-Munawwarah, the Muslims' first capital and springboard for the noble Muslim conquerors, Du`ahs (callers to Islam), and reformers.

This magazine aims to be at the level of understanding of the majority of readers

(Part No : 5, Page No: 251)

in Muslim and non-Muslim countries, so they can follow and digest what is being published. It will not be limited to the prominent scholars, jurists, and researchers, thereby preventing others whose cultural or educational levels are limited from grasping and benefiting from what is published. The magazine will avoid publishing empty talk, trivial matters, and all that may harm Muslims or carry dangers to their unity and solidarity. It will be, with Allah's Permission, an Islamic cultural magazine, not a political party-biased magazine. These are its intentions.

The Islamic University in Al-Madinah Al-Munawwarah is a new institution, compared to the other large universities and academic institutions. Although it has not yet completed its seventh year, it has - praise be to Allah - made great progress towards the intended goal behind its establishment. Hundreds of students from dozens of Muslim countries all over the world have graduated from it and taken positions in their countries and others to teach people the good and guide them to the right path.

I will not talk too much here about the university, because there is another place for that in the magazine. My aim here is just to indicate the goal of the magazine. I ask Allah sincerely to guide us to the places of truth in this world and to what is right! May He grant us all truthful words and righteous deeds, and give victory to His Din (Religion) and make His Word superior! He is the All-Hearer, Ever-Near. May peace and blessings be upon His Messenger Muhammad, and his family and Companions!

Answering the question posed by: "Al-Da‘wah" newspaper about the Islamic University

Q 1: Could you please tell us about the students of the Islamic University?

A: Most of the students applying to the Islamic University are enthusiastic about Da‘wah (calling to Islam) and feel that their countries are in great need of trustworthy Muslim Du‘ah (callers to Islam), who understand Islam and have studied it from its pure sources; the Glorious Qur’an and the purified Sunnah. They are keen to continue their studies and complete all the stages, so they will be fully armed to fight against destructive calls, atheistic principles, and foreign missionary movements, and teach their compatriots about Islam from its pure sources based on clear proofs.

Q 2: Please tell us about the university’s efforts to fight the Jewish, Christian, and other movements.

A: The Islamic University is very concerned about Africa and the African students, and the students who come from other countries. It prepares all the students to confront the groundless ‘Aqidahs (creeds) and destructive Madh-habs (Schools of Thought) that have spread in their countries. It gives them a pure Islamic education, void of Bid‘ahs (innovations in religion) and superstitions, and equips them with appropriate weapons to confront what you mentioned in the question concerning the Jewish, Christian, Qadyanis, and other movements that oppose Islam in Africa and other places. It provides them with books, treatises, and responses that will benefit them in this regard as much as possible.

(Part No : 5, Page No: 253)

Q 3: the enemies of the Islamic movements are increasing, what means can we use to confront them?

A: There is no doubt that the Islamic movements everywhere have enemies and opponents, who have allied against them. There are declared as well as secret organizations that provide them with means of support, backing, and planning. In my opinion it is obligatory that Islamic countries and wealthy Muslims should provide these Islamic movements everywhere with sincere Du`ah (callers to Islam), well-known for their knowledge, Islamic activity, truthfulness, patience, and sound `Aqidah (creed). They should provide them with money to help them to carry out and spread Da`wah (Call to Islam) and to refute the enemies of Islam. They should provide them with useful books, researches, and articles in various languages, according to the areas where the Islamic movements exist. There should be supervisors visiting these movements from time to time, to learn about their activities, honesty, and needs, who can guide them in what they should do, and ease the difficulties they may be facing. We should know the people or organizations that are supporting the enemies and aiding them secretly or openly, so the Islamic movements can be aware of them and treat them in the appropriate way. There is no doubt that what we have just mentioned needs honest efforts and faithful people who desire Allah and the Last Day. I ask Allah to make it easy for the Islamic movements and Muslims everywhere to do what helps them in Al-Haqq (the Truth) and may He grant them insight and make them adhere to it firmly. He is the best One to be asked for help.

Q 4: What are the reasons for many young people deviating from the Din (religion of Islam) and becoming alienated from it?

A: As you mentioned, many young people are deviating from Islam and becoming alienated from all that is related to the Din, and there are many reasons, among which are: Their lack of knowledge and ignorance of the reality and merits of Islam; their inattention to the Qur'an; and the lack of educators who have knowledge and ability to explain the reality of Islam and its merits to those young people,

its goals, and the good that will be attained through it in the Dunia (this world) and in the Hereafter. There are also other reasons, such as their environment; the radio; television; traveling abroad; mixing with visitors who have false 'Aqidahs (creeds) and deviant morals combined with ignorance; and other factors that alienate them from Islam and attract them to atheism and immorality. All these factors have combined to affect many young people, whose hearts are void of beneficial knowledge and a sound 'Aqidah. The invasive influx of doubts, suspicious beliefs, misleading propaganda, and seductive desires, have resulted in what you mentioned in your question about their deviation and estrangement from all that is related to Islam. The best words that have been said in this regard are:

Her passion came to me before I knew passion; **it came across an empty heart and so seized it!**

More eloquent, truthful, and better than this are Allah's Words:﴾ Have you (O Muhammad صلى الله عليه وسلم) seen him who has taken as his ilâh (god) his own vain desire? Would you then be a Wakîl (a disposer of his affairs or a watcher) over him? ﴿﴾ Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle). ﴿As for remedy, I believe that it varies according to the type of illness. The most important remedies are to dedicate attention to the Qur'an, and to the Sirah (biography) of the Prophet; to provide righteous teachers, directors, and inspectors; the correct Manhaj (methodology); to correct the mass media in Islamic countries, and purify it from inviting people to immorality, non-Islamic manners, and types of atheism and corruption. Those responsible should be truthful in their efforts of Da'wah (calling to Islam) and have an honest desire to guide the people and the youth to Islam. This also means that attention should be paid to the environment, to reform and purify it from these epidemics.

The remedy also includes prohibiting travel abroad, except for necessities, paying attention to spreading pure purposeful Islamic awareness by means of the mass media, teachers, Du'ah (callers to Islam), and preachers. I ask Allah to grant us this and correct the Muslim's leaders and guide them to comprehend the Din, adhere to it, and fight those who contradict it, and to do so with honesty, sincerity, and ceaseless efforts! Indeed, He is the All-Hearer, Ever Near!

The interview of `Ukazh newspaper with His Eminence Shaykh `Abdul-`Aziz Ibn Baz

Q 1: Would you please clarify the ruling on and the merits of observing Da`wah (call to Islam) to Allah (Exalted be He)?

A 1: The ruling on this is from the evidence found in the Qur'an and Sunnah (whatever reported from the Prophet), which indicate that it is obligatory to observe Da`wah to Allah (Glorified and Exalted be He) since it is one of the Fara'id [pl. of Faridah; (obligatory act)]. There are many proofs for this. For example, Allah (Glorified be He) says,﴿ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴾ Allah (Exalted be He) also says﴿ Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾and:﴿ and invite (men) to (believe in) your Lord and be not of Al-Mushrikûn (those who associate partners with Allâh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allâh and deny the Prophethood of Messenger Muhammad صلى الله عليه وسلم). ﴾and:﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾Allah (Glorified be He) clearly declares that the followers of the Messenger (peace be upon him) are those who call to Allah (Exalted be He). They are the people of wisdom. Accordingly, as it is known, we must follow him and adopt his path (peace be upon him) as Allah (Exalted be He) says:﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. ﴾

However, scholars state that Da`wah to Allah (Glorified and Exalted be He) is a collective obligation in the regions where the Du`ah (callers to Islam) exist, for every region and territory is in need of Da`wah. Being a collective obligation, when it is observed by a sufficient number of people, the others are exempt from blame. Thus, it becomes a confirmed Sunnah and a pious honorable act for those who undertake it.

However, if Da`wah is completely neglected in a specific area, all the inhabitants are considered sinful. It will become obligatory for every person to observe it according to their ability and capacity. Generally, there must be a group that performs the obligation of Da`wah to Allah (Glorified and Exalted be He), covey Allah's Message, and clarify His Call by all possible means to all people. The Messenger (peace be upon him) sent Du`ah and messages to people, kings, and presidents calling them to Allah (Glorified and Exalted be He).

Q 2: How do you evaluate the reality of the Da`wah at the present time? What are the points that should be stressed in the light of the current events and recent challenges?

A 2: At the present time, Allah (Glorified and Exalted be He) facilitates the issue of Da`wah through means that were not available in the past. Da`wah today has become easier through several channels, as it has also become possible to establish the proof to people by various ways, such as the radio, TV, the press, and other means. Thus, it is the duty of the people of knowledge and Iman (faith) and those who follow the Messenger to fulfill this task, cooperate in achieving it, and convey Allah's Messages to His Servants without fearing the blame of any one except Allah (Exalted be He). Moreover, they should compliment no one in this matter; rather, they should convey Allah's Call to His servants as revealed and prescribed by Him. On the other hand, this can also be an individual obligation in a place where there is no one to undertake this task but you, as in the case of enjoining good and forbidding evil, for it might be an individual

or collective obligation. If you are in a place where no one has the ability to convey Allah's call but you, it becomes obligatory upon you to do this. If others can observe Da`wah, enjoin good, and forbid evil, it becomes a Sunnah for you. If you hasten to observe it, you will be of those who compete and rush toward offering acts of obedience. Over and above, among the evidence supporting the fact that Da`wah is a collective obligation, is Allah's Saying (Glorified and Exalted be He):﴿ Let there arise out of you a group of people inviting to all that is good (Islâm) ﴾Al-Hafizh Ibn Kathir said that this Ayah means: let there be a group of people who stand erect for this great purpose, calling to Allah, propagating His Religion, and conveying His religion (Glorified and Exalted be He). It is also known that the Messenger (peace be upon him) called to Allah (Exalted be He) and established His religion in Makkah as much as he could. The Sahabah (Companions of the Prophet) (may Allah be pleased with them) had also done that as much as they could, then after their Hijrah (a believer's migration to an Islamic land), they intensified Da`wah. Also, as they scattered all over the world after the Prophet's (peace be upon him) death, they continued to do this as well (may Allah be pleased with them), pursuant to their knowledge and capability. Thus, upon the existence of a few people who can do Da`wah and large numbers of those doing evil, and on the prevalence of ignorance (in religion) as in our case nowadays, Da`wah becomes an individual obligation for every one, each according to his or her capability and knowledge. However, if there is a small place, a village or a town for instance, where those who exist undertake the mission and convey Allah's Call, this shall suffice. Da`wah in this case

becomes a Sunnah (supererogatory act of worship following the example of the Prophet) for the others, for the proof will be established by others and Allah's Commands will be implemented on others.

However, all people, scholars and rulers, should convey Allah's Orders according to their capability by all possible means. This is an individual obligation on them according to their capability. In this way, it becomes known that Da`wah being a collective or individual obligation is a relative issue, for sometimes it is individual for some people and a Sunnah for others, since

(Part No : 5, Page No: 258)

there exists those who undertake this task, so it sufficed for them. Rulers who have more power and authority, have greater responsibility to convey the Da`wah as much as they can through every possible mean and in all spoken tongues. They should convey Allah's Religion with these languages to communicate with a wider range of people with their languages; whether Arabic or any other language, since this matter has become possible and available now contrary to the past. Preachers should also convey as much as they can of Allah's Call (Glorified and Exalted be He) in ceremonies and gatherings. They should spread Allah's Din (religion of Islam) as much as they can, each according to his capability and knowledge. Regarding the spread of calls to subversive principles, apostasy, and the denial of the Lord, as well as the denial of Allah's Messages, and Hereafter in addition to the outbreak of the call to Christianity in many countries, as well as other straying calls; the call to Allah (Glorified and Exalted be He) has become mandatory for all scholars and rulers embracing Islam, as it becomes obligatory for them to convey Allah's Din with all the power they have through writing, delivering Khutab (sermons), radio, and any other possible means without slackening or depending on anyone, for there is dire need today for cooperation, unity, and participation in this great matter more than ever. This is because the enemies of Allah have cooperated by all means to hinder people from the Path of Allah, cast doubt into His Religion, and call people to whatever brings them out of the pale of Islam. Therefore, it is the duty of the people of Islam to refute such disbelieving calls using an Islamic call on all levels, by all possible means, out of fulfilling the call to Allah (Exalted be He) imposed by Him on His servants.

(Part No : 5, Page No: 259)

Q 3: How can Islamic societies fight the Western and Eastern cultural invasion, which they are encountering at the present time?

A 3: Undoubtedly, the most serious problem facing Islamic societies at present is the cultural invasion with all its means, such as books, broadcasts, and printed press. This is because colonialism in the modern age has changed its old-fashioned style after recognizing its failure, ineffectiveness, and resistance of other nations who struggle to protect their Din (religion), countries, destinies, and heritage. The use of force, violence, and terrorism is naturally rejected. This is especially so during these times after awareness and intercommunication have become widespread, as well as the emergence of many organizations that protect the rights of nations, refuse forceful colonialism, and claim every nation's right to self-determination and their right to rule their territory, invest their resources, and govern their countries according to their interests, views, and beliefs. This is in addition to various forms of government techniques they follow and were then compelled to leave these countries after conflict, armed battles, and bloody wars. However, before the departure of the colonizers, they thought of several means, plotted many plans after deep study, thinking, and thoroughly understanding the dimensions of these plots to reach their aims. These aims can be summarized in finding weak curricula of weak link to religion. This reflects much astuteness, slyness, and deceit in which they concentrate on serving their own interests, spreading their own culture in addition to consolidating admiration of their accomplishments in

(Part No : 5, Page No: 260)

different fields of industry and their profits and instill this into the minds of most people, in order to be become overwhelmed by the glare of success and great worldly achievements and inventions. They carry out this in particular among students as well as teen and youth learners.

Some misguided people from among them may choose to complete their education in European, American, or other universities, where they face a set of doubtful and lustful matters through Orientalists and atheists in a well-planned, indirect, and cunning manner. They also find themselves face to face with all forms of Western life that includes indecency, dissoluteness, break-up, impudence and licentiousness. In the absence of religious or governmental restraint, it is rare that anyone can be saved from the sedition of such things. Thus, after completing their study and returning back to their homeland, the enemy tends to be sure that they will implement the villainous instructions they learned after the enemy's departure, using more violent and vigorous ways than those pursued in the presence of colonialism. This happened in many countries that have been inflicted with colonialism or are connected to it. In order to be safe from such danger and keep away from its disadvantages and hazards, we summarize the remedy in the following: founding universities and institutes in all specialties to limit the number of students sent abroad; teaching various disciplines of knowledge; and paying due attention to religion and Islamic culture in all universities, faculties, and institutes to safeguard the `Aqidah (creed) of the students, protect their morals and future. This is to let them contribute to building their society in the light of teachings of Shari`ah (Islamic law) and according to the needs and requirements of this Ummah (nation of creed). Therefore, it is obligatory to restrict the sending of students in scholarships abroad to special branches of sciences that are not available in the home country.

(Part No : 5, Page No: 261)

Q 4: What is the effective way you suggest for the Muslim world to get out of the whirlwind it is experiencing at the present time?

A 4: Rescuing the Muslim world from the dilemma it is going through embodied in the various sectarian, convictional, political, social, and economic divisions can only be attained by adhering to Islam and ruling according to Allah's Shari`ah in all affairs, thus achieving unity among Muslims.

This is the efficacious cure not only for the Muslim world but for the entire world in light of the disturbance, disparity, trouble, and mischief that is occurring, according to the Saying of Allah (Exalted be He): O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. Allah (Exalted be He) also says: Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). In addition to Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. and, And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves There are numerous Ayahs stressing this meaning.

However, since most rulers, except for a few, resort to other than Allah's Book and the Sunnah of his Messenger (peace be upon him) to rule therewith while abandoning the Shari`ah and enforcing the laws prescribed by the enemies, they will not find a way out of

underdevelopment and backwardness. They feud among themselves while their enemies scorn and wrong them. Allah (Glorified be He) says, Allâh wronged them not, but they wronged themselves.

May Allah gather them to guidance, consolidate their hearts and deeds, let them rule and abide by His Shari`ah and abandon all that conflicts with it. He is the Most-Able to do this. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Q 5: How do you think the youth can avoid falling into the temptations of this age and follow the right path?

A 5: The ideal way for the youth to follow the right path lies in understanding the Din and calling to it. They have to abide by the Straight Path through studying and taking heed of the Noble Qur'an and the purified Sunnah. I recommend that they accompany pious and righteous scholars who are known for uprightness to benefit from them and their good morals.

I also advise them to hasten to marry and be keen to marry pious women, for the Prophet (peace be upon him) says: O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtue and whoever is not able to marry is recommended to fast, for fasting diminishes sexual desire.

Q 6: Do you think that the society's acceptance of Da`wah is better than in the past, i.e. no stumbling block in the way between Da`wah and society?

A 6: People are now in a desperate need of Da`wah. They tend to accept it due to the emergence of many callers to falsehood and the collapse of communism, which has led to

great awareness among Muslims. People are now turning to embrace Islam and trying to have a good understanding of it according to the information received concerning other countries.

I advise scholars and those who do Da`wah to seize the opportunity and exert their utmost effort to call to Allah (Exalted be He) and teach people how to worship Allah (Exalted be He) by means of languages, books, and other means available to them, such as Friday Khutbah (sermon) and other sermons on appropriate occasions. This may also be done through compilation and mass media. The scholar or the one who calls to Allah (Glorified and Exalted be He) should seize every chance to convey Da`wah in all legal ways, which are abundant, praise be to Allah. Thus, there should be no negligence in conveying Da`wah and knowledge. Moreover, people now tend to be attentive to any thing they hear; good or evil. Therefore, godly scholars should take this opportunity to direct people to goodness and guidance on a fixed basis, using Allah's Book and the Sunnah of His Messenger (peace be upon him). Every Da`y (caller to Islam/Allah) should already know and clearly understand what he is calling to by means of the Qur'an and the Sunnah, so as to call with sure knowledge rather than ignorance. Allah (Exalted be He) says: Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge One of the most important conditions for a scholar or a Da`y to Allah is to have sure knowledge of what he is calling to or warning against. He should beware of being negligent in this regard, for a person might call to falsehood and forbid truth as a result of that. Accordingly, Da`wah should be observed with sure knowledge, guidance, and penetrating insight at all times.

Q 7: Some people see that Da`wah should be observed in Masjids (mosques) only. What do you think about that? What are the fields and ways a Da`y should adopt?

A 7: Da`wah is not confined to Masjids only. There are other fields and means. There is no doubt that Masjids provide opportunities for observing Da`wah as in Friday Khutbah or other exhortations at prayer times and lessons, for they are the basis for spreading knowledge and Din. However, the Da`y should not confine Da`wah to Masjids only. A Da`y to Allah (Exalted be He) observes Da`wah inside and outside Masjid on occasions or during gatherings in which a Mu'min (believer) calls to Allah (Exalted be He). Also, this should be done by means of media and writing. All these are methods of Da`wah.

Yet, a wise man is the one who takes the chance in every place and at any time. For instance, if Allah (Exalted be He) destines for him to meet a group of people anywhere and everywhere, and it has become available to carry out Da`wah, he should exert every effort to call to Allah (Exalted be He) with wisdom, good speech, and manners.

Q 8: In light of your long experience in this field, what is the best way of observing Da`wah?

A 8: The best way is that declared by Allah (Glorified and Exalted be He) in His Book and the Sunnah of His Prophet (peace be upon him). Allah (Glorified and Exalted be He) says,﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿

He (Exalted be He) also says:﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿Allah (Glorified and Exalted be He) states in the story of Musa (Moses) and Harun (Aaron) when He sent them to Fir`awn (Pharaoh):﴾ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴿Therefore, the one who calls to Allah (Exalted be He)

should observe good manners and use wisdom, which is the knowledge of what is said by Allah (Exalted be He) and mentioned in the honorable Prophetic Hadith. Afterwards comes fair preaching and good speech that touch the hearts and remind people of death, Hereafter, Jannah (paradise) and Nar (Hellfire) should be mentioned in order to accept Da`wah and listen to what the Da`y says.

Similarly, if a doubtful matter is put forward, the Da`y should be able to deal with it in a good way by stating the doubtful matter and dismissing any doubt by evidence in a good manner without violence or harshness. Moreover, he should not get bored, or become weakened or angry in a way that repels the questioner. Rather, he should seek proper manners, speech, and evidence and endure it patiently. Perhaps, Allah (Exalted be He) may guide the questioner to accept Da`wah.

Q 9: How do you explain the reluctance of some Du`ah (callers to Islam/Allah) to cooperate with the media? How can we overcome this problem and find an open channel between the Du`ah and the mass media?

A 9: Undoubtedly, some scholars may not take this matter seriously for some engagements, weakness of knowledge, or illness that makes them unable to observe this, or for other reasons and they may not be truthful in that. For example, some may think that they are not qualified for that, or see that others have fulfilled this duty on their behalf and so there is no need for them, in addition to other excuses. However, my advice to a knowledge seeker is not to slacken in Da`wah, claiming that there are others carrying out that important task. Nevertheless, he should call to Allah (Exalted be He) according to his capability and knowledge, but not to engage himself in what he can not bear. He should also call to Allah (Exalted be He) according to his knowledge, endeavor to cite the evidence, and never say anything about Allah (Exalted be He) without knowledge. He should not also despise himself so long as he has knowledge and good understanding of religion.

Thus it is obligatory upon him to contribute to goodness by all available means, such as mass media. He should not say that this talk is to be assigned to others, for if people depend on each other, Da`wah will be maimed, and those who call to Allah (Exalted be He) will be less,

leaving those who do not know in their ignorance, and leaving evil to prevail, and this is a great fault. Instead of this, people of knowledge should take part in Da`wah to Allah wherever they are; on the ground, abroad, in trains, cars, or ships. Whenever there is a chance, a knowledge seeker should seize it to spread Da`wah and direct people. The more he contributes to Da`wah, the more he achieves great welfare, for Allah (Exalted be He) says:﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿

Allah (Glorified and Exalted be He) mentions that there is no speech better than this. The question from here denotes negation, i.e. no one can have speech better than the one who calls to Allah. This is a great advantage and merit for those who call to Allah (Exalted be He). The Prophet (peace be upon him) also says,﴾ Whoever guides to something good has a reward similar to that of its doer. ﴿And he (peace be upon) also said,﴾ Whoever calls to guidance, will be rewarded as equal as those who follow them (in righteousness) without decreasing their reward in any respect. ﴿

Moreover, he (peace be upon) said to `Aly (may Allah be pleased with him) when he sent him to Khaybar: ﴾ By Allah, if Allah guides aright even one man through you, this is better for you than possessing the most valuable of camels. ﴿Therefore, a scholar should not forsake welfare or neglect it pleading that others are carrying out the mission. Rather, people of knowledge should contribute and exert their utmost effort to call to Allah wherever they are, since the whole world is in need of this Da`wah; Muslims and Kafirs (disbelievers), for a Muslim might come to have more knowledge and a Kafir might be guided to accept Islam.

Q 10: Some Du`ah refuse to appear in the mass media, because of their opposition to a certain policy of a newspaper or magazine, since it depends on excitement to increase distribution. What is the opinion of Your Eminence?

A 10: The owners of such newspapers, whether daily, weekly, or monthly, should fear Allah (Exalted be He) and beware of what harms people and so should the writers.

They should fear Allah (Exalted be He) in their writings, so as to only write and spread among people that which benefits them, calls them to good, and warns them against evil. Publishing pictures of women on the covers or inside magazines or newspapers is a serious abominable act and a great evil that leads to corruption and falsehood. This is the same as spreading secular straying calls, or calls leading to some misdeeds, such as Zina (premarital sexual intercourse and/or adultery), unveiling of face, Tabarruj (women dressed immodestly in violation of the Islamic dress code), Khamr (intoxicants), or calling to whatever is prohibited by Allah (Exalted be He). All these are grave violations. The owners of these newspapers should beware of this. Apart from this, when they write such things, they will bear the sins of whoever is affected by them. Accordingly, the owner of the newspaper who publishes such evil news, whether he is an editor or a high official, will bear the sins of whoever is affected and misled by these things. On the other hand, whoever spreads good and calls to it will have rewards equal to those affected by it.

Thus, the mass media that is controlled by Muslims should be purified from all that is prohibited by Allah (Exalted be He). Muslims should beware of broadcasting anything that harms the society. These means should focus on what benefits people in their religion and life. They should beware of being factors of destruction and corruption by what is broadcast in the media. In addition to that, whoever is in charge in the field of media information is responsible for this according to their power. Du`ah should open up this field with what they write and publish; they should warn against what Allah (Glorified and Exalted be He) prohibits, for this is their duty in their lessons and lectures they deliver to people, as all sessions should be Da`wah, whether at home, in their visits to their fellows, and in their society, as it is their duty to use such means - mass media - and spread good through them without concealing themselves from them.

Q 11: What in your opinion is a successful Da‘y (caller to Islam) and what are the obligatory characteristics that they must have, which will result in an increased effectiveness of their Da‘wah (calling to Islam) on those they are addressing?

A: A successful Da‘y is the one who is concerned about the evidence, perseveres patiently in spite of hardships, and exerts utmost efforts

(Part No : 5, Page No: 268)

in Da‘wah to Allah, despite the various enticements and troubles they may suffer. They never weaken due to suffering harm or abuse they may hear, in fact, it is obligatory that they should be patient and spare no effort in their Da‘wah by all means. However, they must pay attention to offering clear evidence, in ways that are best, so their Da‘wah will have a firm basis, to gain the acceptance of Allah, His Messenger, and all the believers. They must beware of compromises, so they do not say anything about Allah without knowledge. It is obligatory on them to pay great attention to the Shar‘y (Islamic legal) proofs, and endure difficulties in the path of this, whether they are calling to Allah through the mass media or through education. This is the successful Da‘y, who deserves to be praised and be exalted to high degrees in Paradise, if they do this sincerely for Allah.

Youth should not abandon Media fields and leave them to the ignorant

and the deviant from Truth

(Part No : 5, Page No: 269)

Q 1: Your Eminence, what is your opinion concerning the state of giving Fatwa (legal opinion issued by a qualified Muslim scholar) in the Muslim World, is it being done properly or do you have any comments on it?

A 1: In the Name of Allah, the Most Gracious, the Most Merciful. May peace and blessings be upon our Prophet Muhammad, his Household, and Companions!

There is no doubt that Muslims everywhere are in dire need to deliver Fatwa in accordance with the Book of Allah and the Sunnah of His Messenger (peace be upon him). They are also in pressing need for these Fatwa inferred from the Qur'an and Sunnah.

Indeed, it is obligatory upon scholars everywhere in the Muslim world to pay attention to this obligation. They are responsible for clarifying the rulings of Allah (Exalted be He) and the Sunnah of His Messenger (peace be upon him) in issues of Tawhid (belief in the Oneness of Allah/ monotheism) and sincere devotion. They should also clarify the common violations that most people fall into like Shirk (ascribing partners to Allah in worship), atheism, and deviating Bid`ah (innovation in religion) so that Muslims become aware of their religion. Moreover, non-Muslims may know the essence of the guiding message and truth revealed by Allah (Exalted be He) to His Prophet (peace be upon Him).

Being the inheritors of the prophets, the scholars have a great duty in explaining Allah's Shari`ah, judgments, and providing evidence from the Book and Sunnah, not just abstract opinions.

(Part No : 5, Page No: 270)

The scholars should also expound the merits and high morality that Islam imparts. Thus, those who know the essence of Islam will adopt it and those who heard about the goodness contained in Islam and righteous deeds will opt for it. This will return in goodness for people and countries.

It is one of the best graces that Allah (Exalted be He) conferred on us in our country that a group of Muslim scholars organize a useful program for answering many questions of Muslims, from both at home and abroad. I recommend listening to this program to benefit from it. Moreover, I advise all scholars to review and make use of Islamic books, including books of Sunnah, such as the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and the other standard four compilations of Hadith (Sunan of Abu Dawud, Sunan of Al-Tirmidhy, Sunan of Al-Nasa'y, and Sunan of Ibn Majah) in addition to the Musnad of Imam Ahmad, Muwatta' of Imam Malik and other reliable books of Hadith. In the field of Tafsir (exegesis of the Qur'an), I prefer the compilations of Ibn Jarir, Ibn Kathir, Al-Baghawy and other scholars from Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). I advise scholars to read the books of Shaykh-ul-Islam Ibn Taymiyyah and Ibn Al-Qayyim and other books of scholars of Ahl-ul-Sunnah. I, first of all, recommend them to read the Glorious Qur'an and ponder on it, for it the most truthful and noblest book. Allah (may He be glorified and Exalted) says,﴿ Verily, this Qur'ân guides to that which is most just and right ﴾Moreover, I am also urging them to adhere to the Sunnah of the Prophet (peace be upon him) due to the great guidance and knowledge it contains. It is authentically reported that Allah's Messenger (peace be upon him) said,﴿ "If Allah wants to do good to a person, He makes him comprehend the religion." ﴾May Allah guide all Muslim scholars to manifest the truth and illustrate religious judgments.

Q 2: Some people say that the problems of the present age are more complicated and interlaced, thus Fatwa should be issued by an integrated team of specialists, who are well-aware of the problem or the situation, in addition to the jurist. What do you think in this regard?

A 2: Indeed, Fatwa should be given in accordance with evidence of Shari`ah. If Fatwa is issued by a group of scholars, it is much better but this does not prevent

(Part No : 5, Page No: 271)

a scholar from giving Fatwa according to his own knowledge of the sanctified Shari`ah.

Q 3: Nowadays, the media play an important role in directing this generation in accordance with the desires of the media producers. As a matter of fact, the radio and television drama and programs intend to implant certain values, thoughts, and principles that the producers of these shows. If we leave the production of these artistic works to others, they will corrupt our children. If we direct our children to understand and learn these arts, so as to shape them in an Islamic way, we fear they will commit sinful deeds. Please, give us your advice in this

regard.

A 3: People in charge of Muslim countries have to fear Allah (Exalted be He) and entrust the good and guided scholars with the responsibilities of people. The scholars should not abstain from clarifying facts through the media. They should not leave these means for the ignorant and suspicious persons or atheists. These posts should be occupied by righteous and faithful people who are endowed with deep insight to direct matters, according to the Islamic teachings, in order not to do harm to Muslims, young and old, men and women. Scholars have to give perfect answers to people with regard to the shows and programs produced by the media until the time comes when they are assumed by righteous persons. Muslim countries should use righteous persons in suitable positions to spread good and implant virtues. May Allah grant us all success.

Q 4: According to what you have clarified, do you recommend that Muslims study these fields to occupy the positions those evil-minded people hold?

A 4: Yes, the scholars should not neglect these matters or leave them to ignorant persons. Rather, they should spread goodness and virtue in all fields. However, I do not recommend them to practice acting. Scholars are asked to illustrate the rulings of Allah (Exalted be He) and His Messenger (peace be upon him) to people.

(Part No : 5, Page No: 272)

Performing or acting certain characters is lying and impermissible.

Q 5: Ka`b Ibn Zuhayr (may Allah be pleased with him) stood in front of Allah's Messenger (peace be upon him) and recited his poem, which begins with, "Su`ad has become so far and my heart is left broken ..." However, he never saw Su`ad and nothing happened to him of the matters he mentioned in his poem, thus it is a kind of falsehood. Acting and poetry are kinds of arts, so what do you say about this?

A 5: This does not involve representation of others, but false representation is when someone of them says, "I am Abu Bakr, I am `Umar. I am `A'ishah." All of this is falsehood. Allah knows best.

Q 6: Do we consider the establishment of Islamic groups, which embrace the youth and bring them up on the teachings of Islam in some Muslim countries, as one of the positive activities of contemporary age?

A: There is no doubt that these groups benefit Muslims, but they have to exert greater effort in clarifying the Truth supported with evidence. They should not dispute with other groups. Rather, they are required to cooperate, exchange advice and promote the praised activities of one another, and avoid whatever may disturb mutual harmony. Thus, there is no harm in having (Islamic) groups as long as they call to the Qur'an and Sunnah (whatever is reported from the Prophet, peace be upon him).

Q 7: What is your advice to the youth belonging to these (Islamic) groups?

A: I advise them to hold fast to the Right Path, to return to scholars in matters they are uncertain of and to cooperate with members of other Islamic groups in what benefits Islam based on evidence from Shari`ah (Islamic law), avoiding violence and mockery. Cooperation should be through good words and good conduct. I advise the youth to follow the example of the Salaf (righteous predecessors), hold fast to the Truth and remain upon the True `Aqidah (creed) adopted by the Messenger of Allah (peace be upon him) and the Sahabah (Companions of the Prophet, may Allah be pleased with them all).

(Part No : 5, Page No: 273)

Q 8: What should Da`wah (calling to Islam) priorities be; doing charitable deeds, such as building Masjids (mosques) and helping the afflicted, or calling governments to apply Shari`ah (Islamic law) and fighting against all forms of corruption?

A: The duty of scholars is to follow the example of messengers (peace be upon them) who started their Da`wah with Kafir (disbelieving) groups and non-Muslim countries. This is through calling to Tawhid (belief in the Oneness of Allah), abandoning worship of anything apart from Allah, believing in Him, confirming His Names and Attributes in a way that most befits Him, believing in His Messenger (peace be upon him), loving him and following him. In addition, scholars should call Muslims everywhere to adhere and hold fast to Shari`ah, advise rulers and help and relieve the needy.

Moreover, while continuing with their Da`wah efforts, scholars should not neglect doing charitable deeds. They can visit rulers, praise their righteous deeds and encourage them to apply Shari`ah and bind nations to apply it. Allah (Glorified and Exalted be He) says:﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿He (Glorified and Exalted be He) also says:﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿There are many Ayahs (Qur'anic verses) to the same effect.

Q 9: What is your advice to the youth who exceed the proper limits in religion?

A: It is necessary for the youth and everyone else to beware of violence, extremism and exceeding the proper limits.

(Part No : 5, Page No: 274)

Allah (Glorified and Exalted be He) says:﴾ O people of the Scripture (Christians)! Do not exceed the limits in your religion ﴿He (Glorified and Exalted be He) also says:﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿When Allah (Glorified and Exalted be He) has sent Musa (Moses, peace be upon him) and Harun (Aaron, peace be upon him) to Fir`awn, He says:﴾ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴿The Prophet (peace be upon him) said,﴾ Ruined are Al-Mutanatti`un (those who exceed the proper limits in religion). He repeated it thrice. ﴿(Related by Muslim in his Sahih (authentic) book of Hadith).Furthermore, the Prophet (peace be upon him) said,﴾ Beware of exceeding the limits in your religion, because those before you were destroyed due to their exceeding the limits in religion. ﴿(Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a good Sanad (chain of narrators))

Consequently, I advise all Du`ah (callers to Islam) to beware of excessiveness and exceeding the proper limits. They have to be moderate and adopt the middle course set by Allah in His Book and in the Sunnah (whatever is reported from the Prophet).

Q 10: We witness a huge political event that shook the world, namely the Palestinian Intifada against the Jews. What is your advice to the Muslim youth in occupied Palestine?

A: I advise them to observe Taqwa (fearing Allah as He should be feared), cooperate with one another in goodness and to be sincere in their efforts, for Allah grants victory to those who support His Cause. Allah (Glorified and Exalted be He) says:﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿He (Glorified be He) also says in the Qur'an:﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴿

(Part No : 5, Page No: 275)

I advise all Muslims to cooperate with the Palestinians and call on wealthy people and rulers to offer help to their striving brothers in Palestine to regain their land and achieve victory over the enemies of Allah, In sha’a-Allah (if Allah wills).

May Allah guide them and reward them well for defending all Muslims! As for Palestinians, they have to endure and be patient, for Allah's Promise is true and He grants victory to those who support His Cause. May Allah grant them success and victory over their enemy and guide Muslims to help and stand by them until they are victorious over their enemy with the Aid of Allah, for He is the Best to grant Victory.

Peace and blessings be upon our Prophet Muhammad, his family and Companions!

(Part No : 5, Page No: 276)

Ruling on seeking soothsayers' and other charlatans' help

Q: A brother, S.A.B, living in Riyadh said that there are some people in some districts in Yemen called Al-Sadah ("the noble people, the masters, etc"), who commit unlawful acts, such as sorcery, claiming the ability to treat incurable diseases. They pierce themselves with knives, cut their tongues and restore them without being damaged. Some of them perform Salah (Prayer) while others do not. They marry women of any sect while making it unlawful for others to marry from theirs. When they supplicate for the sick, they direct their supplications to their grandfathers.

In the past, people used to honor and consider them exceptional and close to Allah, and they even call them "the men of Allah". Now, people hold different views on them. The youth and literate people do not accept them, while the old and illiterate people still believe in them. Please explain the truth in this regard.

A: These people and their likes are no more than Sufis whose evil deeds and falsehood are known. They are also diviners about whom the Prophet (peace be upon him) stated:❨ He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted. ❩This is because of their claim of knowing Ghayb (the Unseen) and their service and worship of the Jinn. They also deceive people, using various kinds of magic. In the story of Prophet Musa (Moses) (peace be upon him) and Fir`awn (Pharaoh):

(Part No : 5, Page No: 277)

Allah states, ❨ He [Mûsâ (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. ❩Based on this and the following Hadith, it is impermissible to visit or seek their help. The Prophet (peace be upon him) stated:❨ If anyone resorts to a diviner and believes in what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him). ❩Another narration reads:❨ If anyone resorts to a diviner or a soothsayer and believes in what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him). ❩

Their acts including supplicating and seeking help from anything other than Allah, their claims that their ancestors manage the universe, treat the sick or respond to the supplications while they are dead or absent, are regarded as disbelief and major Shirk (associating others with Allah in His Divinity or worship). It is obligatory to resist them, not to visit them or seek their help, and not to believe them. They manifest the characteristics of soothsayers, charlatans, and Mushriks (those who associate others with Allah in His Divinity or worship) who worship, seek and ask other than Allah for help. They may ask the Jinn and the dead and other people to whom they claim to be their ancestors or others they claim they are pious or perform Karamah (an extraordinary event performed by a pious person). These acts are done by soothsayers and charlatans and are condemned in the purified Shari`ah.

With regard to their stabbing themselves and cutting their tongues, these are magic tricks used to delude people. Texts of the Qur'an and Sunnah prohibit and warn people against the use of magic. The wise should not be deceived by this and regard it as the same magic mentioned by Allah concerning the magicians employed by Pharaoh ❨ their sticks, by their magic, appeared to him as though they moved fast. ❩

Those people commit various forbidden acts. They practice Sihr (sorcery), fortune telling, charlatanism, and major Shirk; seek help from other than Allah; and claim they can manage the universe.

(Part No : 5, Page No: 278)

These acts lead them to major Shirk and absolute Kufr (disbelief). Even worse, they claim they know the unseen, which no one knows but Allah, Who states:❨ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh" ❩

Every Muslim who is aware of their acts must condemn and resist them and explain to people that these acts are evil and forbidden. They must also report their acts to the rulers or the authorities, if they are in Islamic countries. They are to be punished according to Shari`ah (Islamic law) to end their evil and protect Muslims from their falsehood and deceit.

May Allah grant success!

Slaughtering cows, hoping for rain

Q: Before the true Islamic Call spread in the Kingdom after the reign of Al Sa`ud, some people in our village used to take cows, drive them around mountains and valleys and then slaughter one of them. They would do this as a way of asking for rain. Is this practice permissible?

A: This practice has no root in Shari`ah (Islamic law); rather, it is a rejected Bid`ah (innovation in Islam), for the Prophet (peace be upon him) and the Sahabah (Companions of the Prophet) did not do it. When there is drought, the Sunnah (supererogatory act of worship following the example of the Prophet) is to invoke Allah during the Khutbah (sermon) of Friday Prayer or `Eid (the Festival) Prayer or to go out to the desert and offer Salat-ul-Istisqa' (Prayer for rain), invoking Allah and supplicating to him for rain. The Prophet (peace be upon him) did it and so did the Sahabah. Muslims must offer Tawbah (repentance to Allah) for their sins, as they are the source of all evils in this world and in the Hereafter. Offering Tawbah and holding fast to the Truth are the source of all goodness in this world and in the Hereafter.

Moreover, Muslims can help the poor and give them Sadaqah (voluntary charity). Because of Sadaqah, Allah (Glorified and Exalted be He) does not inflict evil on people. It shows the people's sympathy to one another and Allah is Merciful to those of His Servants who show mercy to others. It is confirmed that the Prophet (peace be upon him) said,❨ The Merciful (i.e. Allah) shows mercy to those who show mercy. Show mercy to those on Earth and the One Who is in Heaven will show mercy to you. ❩Allah (Glorified and Exalted be He) states:❨ And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh’s Mercy is (ever) near unto the good-doers. ❩

Allah (Glorified be He) also states:❨ And all of you beg Allâh to forgive you all, O believers, that you may be successful ❩There are many Ayahs (Qur'anic verses) that convey this principle.

Ruling on compliments

Q: Sometimes, it is not advisable to say the truth but to pay a compliment. Is this considered lying? A: The matter requires further discussion. For instance, if paying a compliment will result in denying a right or confirming falsehood, it is not permissible. However, there is no harm in paying a compliment in the form of some general nice words that do not result in any form of falsehood, nor involve giving false testimony or denying someone's right.

Teaching the deaf-mute

Q: I have a deaf-mute brother. He does not know anything about Salah (Prayer), Sawm (Fast), Zakah (obligatory charity), or the teachings of Islam and the Qur'an. What should be done in this case?

A: The deaf-mute should be taught by means of sign language, if they are endowed with eyesight. Indeed, they are to be taught how to pray by letting their guardian or anyone offer Salah in front of them and then ask them to do the same. Assuming the deaf-mute is of sound mind, he can be informed about the times of prayers in the way they understand best, or can be taught each prayer at its due time. Moreover, if the deaf-mute knows how to read, you can write to him about the Islamic `Aqidah (creed) and the pillars of Islam, explaining the meaning of the two Testimonies of Faith. This method of writing can be used to explain the rest of Shari`ah rulings.

Some details related to Salah must be explained to the deaf-mute, such as the rulings on Wudu' (ablution), Ghusl (ritual bath following major impurity), times of prayer, pillars of Islam, obligations and supererogatory acts of Salah, Sunnah Ratibah (supererogatory Prayer performed on a regular basis), Salat-ul-Duha (supererogatory Prayer after sunrise), Witr (Prayer with an odd number of units) and other rulings necessary for them to know. May this technique of writing be useful!

Once the deaf-mute is taught in any suitable way, and they have attained puberty, they become Mukallaf (person meeting the conditions to be held legally accountable for their actions) and they are bound by the rulings of Mukallaf. However, if the deaf-mute does not understand, there is no harm on them, as in this case they are not considered to be Mukallaf. It is confirmed in a Hadith Sahih (authentic) that the Prophet (peace be upon him) stated,(There are three (persons) who are not accountable for their actions: a boy/girl till he/she reaches puberty, a mad person till they come back to reason and a sleeping person until they awake.)

Feeling sinful

Q: A young man says, "I am seventeen years old. Thanks to Allah, I carefully observe the religious obligations that Allah ordains on His Slaves. I do my best to be a perfect slave of Allah but I feel that I unconsciously commit a grave sin that consigns me to Allah's Punishment and Wrath. I feel that I am like the man hit by an arrow in the battle of Khaybar. Upon seeing so, the Muslims said, "May he enjoy Paradise!" Then, the Prophet (peace be upon him) said, (Never, by the One in Whose Hand is my self, the sheet (of cloth) which he had taken (illegally) on the day of **Khaybar** from the booty before the distribution of the booty, would become a flame of Fire burning him.") **To summarize, I commit a sin that I do not know of. What should I do regarding this feeling? I do not know whether it is a proof of righteousness and piety or anything else. Please, advise.**

A: A: In fact, this is an indication of the strong fear you have of Allah (may He be glorified) and that you glorify His Prohibitions. Thus, you are good, if Allah wills. I recommend you to get rid of this unjustified fear, for it is unhealthy and Satanic. It troubles, frustrates, and angers you. It is a satanic insinuation. When he finds you loving goodness, fearing Allah, and undertaking good deeds, he tries to interrupt you. You should disobey this insinuation and reject it. Have faith in your Lord and know that returning to Allah in repentance is sufficient even if the sin is the most grievous. Allah's Forgiveness is far above any sin, no matter how great it is! No doubt, there is no sin greater than Shirk (ascribing partners to Allah), which Allah forgives if one shows repentance of it. All you are asked for is offering repentance of the sins you have committed and after that there is nothing more. Allah (Glorified be He) said,

(Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.)Allah (Glorified and Exalted be He) also says:(And all of you beg Allâh to forgive you all, O believers, that you may be successful)In these verses Allah hinges forgiveness and success on repentance. He (may He be Exalted and Glorified) said,(Say: "O `Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.)

Scholars (may Allah be merciful to them) agreed that this verse was revealed concerning the penitents. You have to repent to Allah (may He be Praised) from what you know or do not know of the sins you committed by regretting your past sins, giving up disobedience, and determining sincerely not to return to it again. One should do so hoping for Allah's reward, glorifying Him, seeking His Pleasure, and avoiding His Punishment. Have glad tidings with good and good consequences, which Allah promised the penitents and always remember Allah's Saying,(And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).)

There is another Ayah (Qur'anic Verse), which is more indicative of this meaning for it states that Allah replaces bad deeds with good deeds, if the sinner returns to Allah in repentance and follows it with faith and good deeds. Allah (Exalted be He) said in Surah Al-Furqan,(And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.)(The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;)(Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.)Allah states that He replaces their misdeeds with good ones owing to their sincere repentance, faith, and good deeds. As for you, your admittance of the sin which was followed by returning to Allah in repentance, continuing offering righteous deeds,

having faith and believing in Allah and hoping for His reward will include you among those whom Allah replaces their wrongdoings with good ones. This is Allah's rule in the matter of sins; if a slave repents to Allah from his misdeeds and follows his wrongdoings with faith and kind acts, Allah will replace the sins with good deeds as a kind of grace and bounty from Him. Praise and Thankfulness be to Him for that.

The Poison Pan

Q: Some people in Qadir Valley have a pan made of copper, which they call the "poison pan." When someone is ill, he goes to the person who has the pan, they fill it with water and the sick drinks from it, believing that the water will cure their illness. This is especially so if the illness is related to the stomach. I noticed that pictures of scorpions, horses, cats, deer, donkeys, cobras, foxes, elephants, lions, and people are engraved on the pan. I noticed some other pictures that I did not recognize, but I saw some engraved names and inscriptions, such as the word 'martyr' and others. I would like Your Honor to advise people on this matter.

A: Using the pan that the questioner described is an abominable act and the pictures on it that were described strengthen this judgment. We do not know of any pan, whether it is made of iron, copper, gold, or silver, that cures abdominal illnesses. This is just a false claim made by the owner of the pan. It appears - and Allah knows best - that he consults the Jinn (creatures created from fire) or uses charlatanry claiming that it holds a cure in order to fraudulently take money from people

(Part No : 5, Page No: 285)

and make them think he can cure them. This pan must be confiscated, destroyed, and the owner must be punished. It is the duty of the authorities to do this. Whoever learns of this charlatanry should refer the matter to the concerned authorities in order to take necessary procedures. We should not overlook the owner of this pan for his action is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and not permissible under the Shari`ah (Islamic law). It is the responsibility of the questioner and other Muslims who know about this matter to report it to the authorities. You should do this to rid your town of this abominable practice and bring this great evil to an end, In Shaa-Allah (if Allah wills).

Ruling on Staying at the Grave

Q: There is a righteous man in our village; when he died, they built a shrine over his grave. We have a custom to go visit him every year, both men and women, and stay there for three days during which we praise Allah, say Tahlil ("La ilaha illa Allah [There is no god except Allah]") and Adhkar (supplications). We hope from the venerable shaykh to offer us guidance and direction on this issue.

A: These activities are not permissible. In fact, they are Bid'ahs (rejected innovations in religion) that have been created by people. It is not permissible to build anything above the graves regardless of whether they are called shrines, domes, Masjid (mosque), or anything else. During the time of the Prophet (peace be upon him) and the Companions, the graves in Al-Baqi` **were uncovered; they did not have any buildings over them. The Prophet (peace be upon him) prohibited building over graves or plastering graves. He (peace be upon him) said:** "Allah cursed the Jews and Christians; they made the graves of their prophets places of worship." **(Agreed upon by Imams Al-Bukhari and Muslim).** Jabir ibn `Abdullah Al-Ansary **(may Allah be pleased with him) said:** "The Messenger of Allah (peace be upon him) forbade plastering graves, sitting on them and building over them." **(Reported by Imam Muslim in his Sahih).**

Building over, plastering,

or decorating and screening graves is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect). They are means to Shirk (associating others in worship with Allah). It is not permissible to build domes, screens, or Masjids over the graves. Likewise, visiting graves in the manner mentioned by the questioner: sitting by them, saying Tahlil, eating food, wiping the grave, supplicating, or offering Salah (Prayer) by a grave, are all Munkar; they are all Bid'ahs that are impermissible. What is lawful is to visit graves, supplicate to Allah for the dead, and leave.

When visiting the graves, one should say: "Peace be upon you, inhabitants of the abodes, believers and Muslims. If Allah wills, we will join you. We ask Allah for well-being for ourselves and for you. May Allah have mercy upon those who have gone ahead of us, and those who come later on!" There are other similar supplications. This is what is lawful, as taught by the Prophet (peace be upon him) to his Sahabah (Companions of the Prophet).

It is reported by Al-Tirmidhy **on the authority of** Ibn `Abbas **(may Allah be pleased with them) that he said: The Prophet (peace be upon him) passed by the graves of the Madinah and said:** Peace be upon you, O inhabitants of the graves! May Allah forgive us and you. You have preceded us and we are to follow." **However, staying, eating, drinking, saying Tahlil, offering Salah, or reciting the Qur'an at the graves, all these things are Munkar that have no basis in the purified Shari`ah. As for invoking the dead, appealing to him, and seeking support from him, this is considered major Shirk (associating others in worship with Allah). It is like worshipping the idols of Al-Lat, Al-`Uzza, Manat, and other idols of Jahiliyyah (pre-Islamic time of ignorance) at the time of the Prophet (peace be upon him).**

It is obligatory, therefore, to beware of these things and to warn people against doing them and enlightening them about their religion in order to avoid this abominable kind of Shirk. This is the duty of the scholars whom Allah granted comprehension of religion and knowledge of what Allah sent the messengers with. Allah (Glorified be He) says: Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. **Allah (Glorified be He) also says:** And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." **Allah**

(Glorified be He) also says: And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." **Allah (Glorified be He) also says:** Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." **There are many other Ayahs (Qur'anic verses) to the same effect.**

When the Messenger of Allah (peace be upon him) sent Mu`adh to Yemen, he said to him: You will go to the people of the Book. First of all, invite them to testify that there is no deity but Allah and that Muhammad is the Messenger of Allah. **According to**

another narration of Al-Bukhari **(may Allah be merciful with him):** (Invite them to worship Allah alone. If they accept this, then tell them that Allah has enjoined five prayers in every day and night upon them. If they accept this, tell them that Allah has obliged them with paying charity taken from the rich and distributed among the poor. If they obey this, then do not take for charity the fine things among their properties. Beware of injustice, for there is no barrier between the supplication of an wronged person and Allah i.e. it is definitely answered.) **(Agreed upon by Imams Al-Bukhari and Muslim).He (peace be upon him) ordered him to first call them to Tawhid (belief in the Oneness of Allah/monotheism) and to be free of Shirk, along with believing in the Messenger (peace be upon him) and witnessing that he conveyed the Message.**

Accordingly, it is known that calling for reforming the`Aqidah (creed) is given priority over other rulings; since the `Aqidah is the basis of all rulings. Allah (Glorified and Exalted be He) says: (But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.) **Allah (Glorified be He) also says:** (And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.") **There are many other Ayahs to this effect.**

Scholars everywhere and every time should do their best

to enlighten people about the reality of Islam and to clarify the true `Aqidah with which Allah (Exalted be He) sent down all the messengers (peace be upon them), at the top of them their seal, Prophet Muhammad (peace be upon him). May Allah guide Muslim scholars and laypeople to whatever pleases Him. He is the best One asked for help.

Du`a' in Case of Fear and Shyness

Q: I am eighteen years old. I feel afraid and shy and can not sit with people. I need your guidance. Are there any kinds of Du`a' (supplication) to treat this situation that troubles me a lot?

A: This may be from Satan, so you should seek refuge with Allah (Exalted be He) from Satan. You should feel that you are a man and that there is no cause for fear or shyness. You could say some supplications such as "I seek refuge in the Perfect Words of Allah from the evil of what He has created," three times in the morning and evening. You could also say "In the Name of Allah, with Whose Name nothing on earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing," three times in the morning and evening. These supplications could be a means of saving you from every evil as stated in many authentic Hadith reported from the Messenger of Allah (peace be upon him).

It is also useful to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and the last two Qur'anic Ayahs of Surah Al-Baqarah every night, from His Saying, ﴾ The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. ﴿ **till the end of the Surah, along with reciting Surah Al-Ikhlas** ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿ **and Al-Mu`awwidhatayn (Surahs Al-Falaq [Surah number 113] and Al-Nas [Surah number 114]) after each of the Five Obligatory Daily Prayers; once after the Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer and `Isha' (Night) Prayer and three times after the Maghrib (Sunset) Prayer and the Fajr (Dawn) Prayer. All these Du`a' will help overcome fears and help you to obtain peace of mind.**

(Part No : 5, Page No: 290)

Ruling on shaving the hair of the cheeks and the chin

Q: What is the ruling on shaving the hair of the cheeks and letting that of the chin grow?

A: According to linguists, the beard is the hair that grows on the cheeks and chin. The Muslim should not shave his cheeks. He should let them grow along with the chin. The Prophet (peace be upon him) said:﴾ Trim closely the mustache, and let the beard grow to be contradictory to the unbelievers. ﴿(Agreed upon by Al-Bukhari and Muslim)The Prophet (may Allah's Peace and Blessings be upon him) also says:﴾ Trim closely the mustache, and let the beard grow to be contradictory to the unbelievers. ﴿(Related by Al-Bukhari in the Sahih).It is reported that Ibn `Umar (may Allah be pleased with him) said: The Messenger (peace be upon him)﴾ Ordered us to trim mustaches and let the beards grow. ﴿(Agreed upon by Imams Al-Bukhari and Muslim).It is related by Muslim in the Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:﴾ Trim closely the mustache, and grow beard, and thus act against the Magi. ﴿

The believers should let the beard grow and cut the mustache as our Prophet Muhammad (peace be upon him) ordered us. This involves great goodness besides reviving the Sunnah (whatever is reported from the Prophet) and abiding by his orders. This also entails avoiding resemblance to the unbelievers and women. The Mu'min (believer) should not be deceived by the multitude of men who shave their beards and should not imitate them for they contradict the purified Shar` (Law) and the order of the Messenger (peace be upon him) whom Allah sent as a guide, a bearer of glad tidings, and a warner. In his respect, Allah (Glorified and Exalted be He) says:﴾ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴿The Prophet (may Allah's Peace and Blessings be upon him) also says:

(Part No : 5, Page No: 291)

﴾ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴿The Prophet (may Allah's Peace and Blessings be upon him) also says:﴾ and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. ﴿﴾ And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. ﴿There are many other Ayahs (Qur'anic verses) that urge people to obey Allah (Glorified be He) and His Messenger (peace be upon him) and warn against disobeying Allah and His Messenger. Allah is the Grantor of success.

(Part No : 5, Page No: 292)

Falsehood Callers Bothering Knowledgeable and Beneficent People

Q: As Your Eminence presented and many Muslim brothers may share me this understanding; only the callers of falsehood should be prevented, not the callers of Al-Haqq (Truth) from whom people could benefit in the field of Da`wah (calling to Islam).

A: Undoubtedly, it is obligatory to prevent those who call to falsehood and trouble the people of goodness and righteousness to the extent that they may be denied access to Masjids (mosques) and consequently many others may be denied access as well. If the people of falsehood are deterred, the way will be wide open for the callers for Al-Haqq.

Rulers should stand against the people of falsehood to prevent them from spreading their evil by all possible means, whether they are Communists, idolaters, Christians, innovators, or ignorant of the ruling of the purified Shar` (Law). The Muslim rulers should prevent the abovementioned people of falsehood from spreading their evil and should support the callers for Al-Haqq who call people to abide by the Book of Allah and the Sunnah (whatever is reported from the Prophet) and enlighten them about the obligations Allah set upon them and the prohibited acts out of knowledge and point out to them the Right of Allah, people and rulers and Muslim's right towards his fellow Muslims. It is the callers for Al-Haqq who should be helped. Then, whoever goes astray and calls for something against the Shar` should be deterred wherever he is.

Refraining from appearing in the media

Q: You have called for making use of mass media for the sake of spreading Da`wah (calling to Islam) and guidance, permitting appearance in media, which include Taswir (photography). However, some Du`ah (callers to Islam) still refrain from appearing in such photography-based media. What is your opinion regarding this matter?

A: Undoubtedly, it is one of the greatest duties to employ mass media in calling to Al-Haqq (the Truth), spreading the rulings of

(Part No : 5, Page No: 293)

Shari`ah (Islamic law), exposing Shirk (associating others with Allah in His Divinity or worship) and its means, and warning against everything which Allah has forbidden. In fact, this is one of the most important duties and one of the great blessings which Allah bestows on those who employ these means for the good and in making up for any deficiency in their Iman (Faith).

Definitely, some scholars refrain from appearing on television because of the Hadith Sahih (authentic Hadith), which stress the prohibition of Taswir and curse Musawwirs (those who make photographs of living beings).

On the other hand, some other scholars believe that there is no objection to appear on television so long as it is for the purpose of calling to Al-Haqq, spreading the rulings of Islam, and refuting the callers to falsehood. This belief is based on the Shari`ah-based principle stating that it is permissible to commit the lesser of two evils to ward off the greater evil; in the case where it is not possible to avoid both evils, as it is permissible to bring about the greater of two interests by sacrificing the least of them, if both of them cannot be brought about.

The same applies to the case of there being many evils and interests. If it is not possible to ward off all evils, rulers and scholars must exert themselves to ward off the greatest and most sinful evil. Likewise, they are required to try hard to bring about the greatest interest, if they are unable to bring about all interests. There are a lot of examples and evidences from the Qur'an and Sunnah (whatever is reported from the Prophet); one of them is the following Ayah (Qur'anic verse):﴾ And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. ﴿**Another evidence is the Sahih Hadith in which the Prophet (peace be upon him) said to** `Aishah **(may Allah be pleased with her):**﴾ If your people had not been recent converts to Islam, I would have destroyed Al-Ka`bah and rebuilt it on the original foundation laid by Ibrahim. ﴿**(Agreed upon byAl-Bukhari and Muslim)**

Thus, it is to be known that the ruling on appearing on television for the sake of calling to Allah (Glorified be He) and spreading

(Part No : 5, Page No: 294)

Al-Haqq differs according to the people's knowledge, deep insight, and their consideration of the consequences of this act. Whoever Allah has opened their heart to this matter and granted them good knowledge and they agree to appear on television for the sake of spreading Al-Haqq and conveying Allah's messages, there is no blame on them and they will be rewarded by Allah (Glorified be He). Whoever feels uncertain about this, we hope that they will be excused because the Prophet (peace be upon him) stated:﴾ Leave what causes you doubt and turn to what does not cause you doubt. ﴿**He (peace be upon him) also said:**﴾ Piety is that which contents the soul and comforts the heart. ﴿**There is no doubt that scholars appearing on television is one of the greatest means to spread Islam and refute the callers and followers of falsehood because most people watch television, whether they are males, females, Muslims, or disbelievers. Also, by seeing the picture of a person known for calling to Al-Haqq on television, the followers of Al-Haqq will feel assured and benefit from what they watch. Moreover, this is a means to resisting the followers of falsehood and bearing down on them. Allah (Glorified and Exalted be He) states:**﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."﴿ **Allah (Glorified be He) also says:**﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿**He (Glorified be He) also states:**﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿**The Prophet (peace be upon him) stated:**﴾ One who guides to something good has a reward similar to that of its doer. ﴿**The Prophet (may Allah's Peace and Blessings be upon him) also says:**﴾ If anyone calls others to follow right guidance, their reward will be equivalent to those who follow them (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin will be equivalent to that of the people who follow them (in sinfulness) without their sins being diminished in any

respect. ﴿**(Both Hadith arerelated by Muslim in his Sahih Book of Hadith)**

The Prophet (peace be upon him) said to Amir Al-Mu'minin (Commander of the Believers) `Ali ibn Abu Talib **(may Allah be pleased with him) when he sent him to call** the Jews **of** Khaybar **to Islam:**﴾ Invite them to Islam and inform them of the rights which Allah has ordained upon them. By Allah! If a single person embraces Islam at your hands (i.e. through you), that will be better for you than (possessing) red camels. ﴿**(Agreed upon by Al-Bukhari and Muslim)**

These Ayahs and Sahih Hadith are all applicable to calling to Allah (Glorified be He) via modern mass media and other means of communication, such as through lectures, compiling books, publishing treatises, calling to Allah through the phone, in addition to other means of conveying Al-Haqq that may be used by whomever Allah has granted sincere intention and useful knowledge and has guided to working in accordance to it. It is authentically reported from the Messenger of Allah (peace be upon him) that he stated:﴾ The reward of deeds depends upon the intentions and every person will get the reward according to what they have intended. ﴿**(Agreed upon by Al-Bukhari and Muslim)The Prophet (may Allah's Peace and Blessings be upon him) also says:**﴾ Verily, Allah does not look to your faces and your wealth but He looks to your heart and deeds. ﴿**(Related by Muslim in His Sahih Book of Hadith).**

I ask Allah (Glorified and Exalted be He) to guide Muslim scholars and rulers to the best that benefits the people and the country. Indeed, He alone is Able to do so.

The True `Aqidah

This letter is from `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable brother, Mr. A. Z. (may Allah guide him to all goodness, Amen).

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your letter in which you inquire about the True `Aqidah (creed). Let me tell you that the True `Aqidah is embedded in the Qur'an and Sunnah (whatever is reported from the Prophet, peace be upon him). Therefore, I advise you to recite and memorize as much as you can from the Qur'an and to memorize some of the Hadith Sahih (authentic Hadith) such as "Al-Arba`in Al-Nawawiyyah (The Forty Nawawy Hadith)" with the additions of Ibn Rajab and "`Umdat Al-Hadith" by Al-Hafizh `Abdul-Ghany ibn `Abdul-Wahid Al-Maqdisi. Try to read a lot in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) whether by yourself or with the aid of righteous Muslims.

In addition, read the books of Sheikh Al-Islam Ibn Taymiyyah such as "Al-`Aqidah Al-Wasitiyyah", "Al-Hamawiyyah" and "Al-Tadmuriyyah". In them, Sheikh Al-Islam (may Allah be merciful with him) explained the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and refuted the allegations of their enemies. I also think it would be useful to read "Kitab Al-Tawhid (The Book of Monotheism)" by Sheikh Muhammad Ibn `Abdul-Wahhab (may Allah be merciful with him) and his "Kashf Al-Shubuhat (Removal of Doubts)". Both are very useful books.

Above all, I advise you to supplicate to Allah and ask Him to guide you to His Right Path, to grant you understanding of His Way and to grant you Refuge from the evil whispers of Satan and from callers to falsehood.

Moreover, try to ask Allah to open you heart to goodness and to aid you to recite the Qur'an often, memorize it and memorize many Hadith. Allah (Glorified be He) states:❪ Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). ❫Dear brother!

Obey Allah and beware of committing sins! It is related that Al-Shafi` (may Allah be merciful with him) once said:

I complained to Waki` that I cannot memorize well	**so he advised me to abstain from sinning**
He said: Know that knowledge is light	**and Allah's Light can never be granted to a sinner**

I ask Allah to correct our intentions and deeds, for He is the Best One to be asked!

Finally, I would like to advise you to join the Islamic University of Madinah, for it adheres to Salafiyyah teachings (those following the way of the righteous predecessors) and teaches its students the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah. May Allah ease things for you and guide us all to beneficial knowledge and following it, for He is All-Hearing and Responsive. Peace be upon you!

Questions and Answers on `Aqidah

Q 1: As Bedouins, some of our women wear clothes that cover their `Awrah (private parts of the body that must be covered in public) but are a bit short or tight. What is your advice to them?

A: It is known that women must cover up and avoid Tabarruj (women dressed immodestly in violation of the Islamic dress code) and display of their beauty. Allah (Glorified and Exalted be He) states: ﴾ And stay in your houses, and do not display yourselves like that of the times of ignorance ﴿ **Exegetes state that Tabarruj signifies the display of beauty and adornment. Thus, it is the duty of women to observe Hijab (veil) and abstain from adorning themselves in the presence of men, who are not Mahram (spouse or unmarriageable relative). Allah (Glorified and Exalted be He) states in Surah Al-Ahzab:** ﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿ **It is purer for both their hearts if women observe Hijab so as not to lead others or be led to Fitnah (temptation).**

Moreover, Allah (Glorified and Exalted be He) states in Surah Al-Nur: ﴾ and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers ﴿ **Allah also says in Surah Al-Ahzab:** ﴾ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. ﴿

The cloak mentioned in the previous Ayah (Qur'anic verse) is a loose outer garment covering a woman's body and head worn over the regular clothes to provide more concealment and prevent any Fitnah. That is how women should dress, whether they are Bedouins or urbanites to abide by the teachings of Islam. They should be keen on covering their `Awrah and on choosing suitable clothes that are not too tight and thus define their figure, or too loose and thus expose their `Awrah. Further, it is best for women to wear clothes that cover the head, face, and hands in the presence of an Ajnaby (man lawful for the woman to marry), even if he is a cousin, brother-in-law, or the like. Similarly, during prayer, a woman is to cover all her body with the exception of her face, for it is Sunnah (a commendable act) to uncover the face so long as there are no Ajnaby men around her.

As for the two hands, there is no harm in uncovering them although covering them is preferable. During prayer, the feet should be covered according to the majority of scholars and it is not permissible to expose them. A woman can cover them with her garment or by wearing socks.

Q 2: Many men and women are fond of songs, what is the ruling on listening to songs? Please, advise!

A: I advise Muslim men and women to abstain from listening to songs, for they lead to great dangers. Nowadays, songs are everywhere on the radio, TV, tapes and it is a trial to Muslims. So, it is the duty of Muslims to beware of their evils and to accustom themselves instead to listening to the Qur'an, Hadith, sermons, and lectures of trustworthy scholars. All of these things will be useful in this world and in the Hereafter.

However, songs lead to great evil and may corrupt

(Part No : 5, Page No: 300)

the morals. Allah (Glorified and Exalted be He) states: ﴿ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). ﴾﴿ And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not - as if there were deafness in his ear. So announce to him a painful torment. ﴾

The majority of scholars interpret 'idle talk' to mean singing. When singing is accompanied by playing musical instruments such as the flute or the lute, the sin is greater due to the evils afflicting the hearts and morals. Some people may even lead others or be led to misguidance, mock religion, and turn away in pride from listening to the above mentioned Ayahs - may Allah save us - warn.

Moreover, listening to songs may lead to hypocrisy, as Ibn Mas`ud **(may Allah be pleased with him) said, "Singing grows hypocrisy in the heart just as water grows plants".**

Q 3: The Prophet (peace be upon him) said in a Hadith, ﴿ **"Treat women kindly, for they were created from a curved rib, and the most curved part of a rib is its uppermost..."** ﴾ **Please explain the Hadith clarifying the meaning of the last sentence.**

A: This is a Hadith Sahih (authentic Hadith)related by Al-Bukhari and Muslim in their Sahih (authentic) books of Hadithon the authority of Abu Hurayrah **(may Allah be pleased with him) who narrated that the Prophet (peace be upon him) stated,** ﴿ "Treat women kindly, for they were created from a rib, and the most curved part of a rib is its uppermost. So treat women kindly." ﴾**End of quote.**

It is a command to husbands, fathers, brothers, and other men to treat women kindly, be nice to them, be fair to them, give them their rights and guide them to what is good.

(Part No : 5, Page No: 301)

This is the duty of all men, for the Prophet (peace be upon him) stated, ﴿ "Treat women kindly." ﴾**This does not mean that women sometimes may not say or do something offensive to their husbands or relatives, for they were created from a rib, as the Prophet (peace be upon him) stated and the most curved part of a rib is its uppermost. It is known that the uppermost part of a rib is the part by which it is attached and this part is always curved.**

The Hadith means that women will certainly have their shortcomings, and that is why it is narrated in a Hadithrelated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that the Prophet (peace be upon him) stated, ﴿ "I have not seen any lacking in ability to reason and deficiency in religion but (at the same time) robbing the wisdom of the wise, besides you [women]." ﴾**This is the judgment of the Prophet (peace be upon him) and the Hadith isrelated in the Two Sahih Bookson the authority of** Abu Sa`id Al-Khudri **(may Allah be pleased with him). The lack in ability to reason, as explained by the Prophet (peace be upon him), can be seen in the fact that the testimony of two women is equivalent to the testimony of one man. The failing in religion, as explained by the Prophet (peace be upon him), can be seen in the fact that women remain for days and nights without praying, due to their menses or postpartum bleeding. This is the ordainment of Allah and women will bear no sin as a result.**

Consequently, a woman has to accept these two shortcomings mentioned by the Prophet (peace be upon him), even if she is very wise and knowledgeable, for the Prophet (peace be upon him) did not speak of his own desire. It is the revelation of Allah to him to convey to all people. Allah (Glorified and Exalted be He) states: ﴿ By the star when it goes down (or vanishes). ﴾﴿ Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred. ﴾﴿ Nor does he speak of (his own) desire. ﴾﴿ It is only a Revelation revealed. ﴾

Q 4: Is it permissible to get rid of domestic insects such as ants and roaches with water or fire? What should I do?

A: If these insects are harmful, it becomes permissible to kill them with any insecticide but not with fire. The Prophet (peace be upon him) stated, ❪ "Five animals are harmful and can be killed while in the state of Ihram (ritual state for Hajj and `Umrah) or otherwise: A crow, a kite, a mouse, a scorpion

and a rabid dog." ❫In another narration, he (peace be upon him) stated,❪ "...and the snake." ❫

Thus, the Prophet (peace be upon him) informed us about these harmful animals and gave us permission to kill them. Similarly, any other harmful insects such as ants, roaches, mosquitoes and the like can be killed, whether in the state of Ihram or not.

(Part No : 5, Page No: 303)

Ruling on Declaring Dissatisfaction When Invocation is not Answered

Q: When Allah does not respond to my Du`a' (supplication), I get angry and speak badly, wronging myself and Allah, by saying, for example, "O Lord! Why do You not respond to my Du`a'?" and such statements. I hope you would guide me regarding this matter. If a person feels that their Du`a' is not answered, what should they do?

All Muslims, males and females, including you, must bring themselves to account if there is a delay in responding to their Du`a'. Allah is All-Wise and Knowledgeable and He may be delaying the response to their Du`a' because of immense wisdom so that His Servants will increase their entreatment of Him, their humbleness before His Glory, their persistence in asking for their needs, and their submission to Him. By doing this, they will obtain great benefits, their hearts will be purified, and they will hasten to their Lord. This is more beneficial than their need.

Also, Allah (Glorified and Exalted be He) may delay the response to your Du`a' because of your sins, such as having ill-gotten gains, being undutiful to your parents, or committing other kinds of evil deeds. Therefore, a person making Du`a' must judge their deeds and hasten to make Tawbah (repentance), hoping that Allah will accept their Tawbah and answer their Du`a'.

**Allah may delay the response to Du`a' for other wisdoms only known by Allah (Glorified be He), as stated in the following Sahih (authentic) Hadith:** ❨ No Servant supplicates to Allah with a Du`a' that is free from sin and from that which severs ties of kinship but that Allah will give them one of three things: a direct response to their Du`a', their Du`a' may be saved for them in

(Part No : 5, Page No: 304)

the Hereafter, or they may be saved from a kind of trouble equal to it (to their effort in Du`a'). They (the Companions) said: Then we shall increase our supplication, O Messenger of Allah? He (peace be upon him) said: Allah is more plentiful (in responding). ❩

Thus, if there is a delay in responding to your Du`a', do not blame your Lord and say, for example, "Why Lord?" Rather, you must judge your deeds and bring yourself to account. Verily, your Lord is All-Wise and Knowledgeable.

Look at yourself, for there may be sins that delay the answer to your Du`a' and the response may be delayed for another reason which is, definitely, better for you.

It is not permissible for you to blame your Lord and speak of Him inappropriately. Rather, you must blame yourself and examine your deeds and behavior to fix them and obey your Lord's Commands by avoiding His Prohibitions and not transgressing His Limits.

Bear in mind that Allah (Glorified be He) may delay His response to your Du`a' for a long period, as He delayed the response to the Du`a' of Ya`qub, concerning the return of his son Yusuf, and delayed the response to the Du`a' of Ayyub (peace be upon him) to cure him; although both of them were honorable prophets.

Allah may give the person who supplicates to Him something better than what they ask for. Likewise, He may save them from a kind of trouble better than what they ask for, as stated in the Hadith reported from the Messenger of Allah (peace be upon him) who said:❨ No Servant supplicates to Allah with a Du`a' that is free from sin and from that which severs ties of kinship but that Allah will give them one of three things: a direct response to their Du`a', their Du`a' may be saved for them in the Hereafter, or they may be saved from a kind of trouble equal to it (to their effort in Du`a'). They (the Companions) said: Then we shall increase our supplication, O Messenger of Allah? He (peace be upon him) said: Allah is more plentiful (in responding). ❩

Thus, the Prophet (peace be upon him) stated in this Hadith that Allah (Glorified be He) may delay response until the Hereafter and may respond to the Du`a' in the world for an immense wisdom because this is more beneficial for His Servant. Allah may also delay it to save them from a serious evil and this will be better than responding to their Du`a'.

You must think good of Allah and persist in your Du`a', for

(Part No : 5, Page No: 305)

this will bring you much good. You should blame yourself, judge your deeds, and obey your Lord. You must know that He is All-Wise and Knowledgeable; and may delay or not delay response for wisdom and may give you a better substitute in return because of what was mentioned above and due to the Sahih Hadith in which the Prophet (peace be upon him) said:❨ Your Du`a' is answered unless you become impatient saying, 'I supplicated and supplicated but I did not find it being responded to,' and then you become frustrated and give up Du`a'. ❩

Accordingly, you must not feel frustrated and give up Du`a'. In fact, you must persist in your Du`a' and increase it. Bring yourself to account and beware of sins and evil deeds which serve as obstacles to your Du`a' being responded to. Moreover, you are permitted to seek the times during which Du`a' is answered; such as the period between announcing the Adhan (call to Prayer) and the Iqamah (call to start the Prayer), at the end of Salah (Prayer) before Taslim (salutation of peace ending the Prayer), in Sujud (prostration), when the Khatib (preacher) ascends the Minbar (pulpit) on Friday until the Salah is finished, and after the `Asr (Afternoon) Prayer until sunset on Fridays for any person who awaits for the Maghrib (Sunset) Prayer in a state of Wudu' (ablution). These are all times during which Du`a' is answered. You must make your heart ready for Du`a' and think good of Allah, because the Prophet (peace be upon him) said:❨ Allah (may He be Glorified and Exalted) says: I am as My Servant thinks of Me and I am with them whenever they

supplicate to Me. ❳(Related by Muslim in his Sahih Book of Hadith)May Allah grant us success!

(Part No : 5, Page No: 306)

Questions and Answers on `Aqidah

Q 1: An Iraqi man asks: In our country, when someone feels sick, he goes to some people who write something on a piece of paper to be worn. Is this act permissible? Another question: some people swear by things, other than Allah and swear by those people who write these things, what is the ruling on this act?

A: Wearing amulets to ward off the evil eye, to seek protection from the Jinn, or to prevent sickness of children or old people is impermissible. This act implies reliance on someone other than Allah. It is authentically reported that the Prophet (peace be upon him) said, ﴿ May Allah thwart the affairs of he who ties an amulet. May Allah leave him vulnerable, he who ties a cowrie shell. ﴾

According to another narration, the Prophet (peace be upon him) said, ﴿ Whoever wears an amulet commits Shirk. ﴾ **The amulets refer to pieces of bones, talismans, shells, wolf's bone, or the like matters worn around the neck of a child, a sick person, or any other person as a guard against the evil eye, Jinn, or sickness. They may contain pieces of paper having writing on them. This is a prohibited and detestable act, even if they contain Qur'anic Ayahs according to the preponderant view. The relevant Hadiths are general and free from exception.**

The Prophet (peace be upon him) made no exception. Therefore, all amulets are prohibited. Wearing an amulet, which contains Qur'anic Ayahs or good supplications may lead to wearing forbidden kinds of amulets. So, the sound Shari`ah blocks the means to evil acts and Shirk, which may result from wearing it.

Every Muslim is advised to ask Allah to grant him safety and heal him using lawful medications. It is also permissible to use Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) as the Prophet (peace be upon him) said, ﴿ There is no harm in using Ruqyah, which does not smack of Shirk. ﴾ **Furthermore, the Prophet (peace be upon him) practiced Ruqyah with some of his Sahabah and so did Jibril (peace be upon him) who applied the Ruqyah to the Prophet (peace be upon him).**

(Part No : 5, Page No: 307)

In the light of the above mentioned Hadiths, wearing amulets is impermissible. It is a form of minor Shirk (associating others in worship with Allah). It may also be a form of major Shirk, if they are used to ward off evils without Allah's help. On the other hand, if a person thinks that wearing amulets is a cause of recovery, it is minor Shirk.

It is obligatory to remove and tear the amulets. Swearing by anyone or anything other than Allah is impermissible and involves minor Shirk. It may also involve major Shirk when the person who swears by anyone other than Allah thinks that the one by whom he swears is like Allah, qualified to be invoked instead of Allah, or to control the universe. This is major Shirk, may Allah protect us.

To sum up, it is not permissible to swear by anyone or anything other than Allah. The Prophet (peace be upon him) said, ﴿ Whoever swears, let him swear by Allah or keep silent. ﴾ **and** ﴿ Do not swear by your fathers, or by your mothers, or by rivals to Allah; ﴾

He (peace be upon him) also said, ﴿ Whoever swears by anything other than Allah has committed kufr or shirk. ﴾ **Another narration reads,** ﴿ Whoever swears by anything other than Allah has committed shirk. ﴾ **He (peace be upon him) said,** ﴿ Whoever swears by honesty is not one of us. ﴾ **These are all authentic reports from the Prophet (peace be upon him).**

One day, the Prophet (peace be upon him) heard his Sahabah (the Prophet's Companions) while they were swearing by their fathers. He (peace be upon him) said, ﴿ Verily! Allah forbids you to swear by your fathers. If one has to take an oath, he should swear only by Allah or otherwise keep quiet. ﴾

The Imam Abu `Umar Ibn `Abdul-Bar (d. 463 A.H.) **(may Allah be merciful with him) stated that the scholars unanimously agreed that swearing by anyone or anything other than Allah is impermissible. Therefore, swearing by honesty or by the Prophet (peace be upon him), by** Ka`bah, **or by the life or honor of so-and-so is not permissible. One may swear by Allah alone. Allah is the One Who grants success.**

Q 2: My wife suffers from a psychological disease that causes her to fear everything and causes her loneliness. Another person has the same case and can not go to the Masjid (mosque) to perform Salah in congregation. He wants to know a remedy for his case apart from soothsayers and charlatans.

A: Every disease that Allah (Glorified and Exalted be He) wills to exist has its cure. However, some know it

(Part No : 5, Page No: 308)

and others do not. Allah has made the revelation He made to His Prophet (peace be upon him) as good, guidance, and remedy for all sufferings including the physical and psychological diseases. This remedy is beneficial for the slaves and brings many good things that none but Allah knows their number. Man may experience certain conditions that cause him to fear without knowing the reason behind it.

Allah makes His revelation through His Prophet (peace be upon him) good, safety, and a remedy for many sufferings that none but Allah knows their number.

I advise those two questioners to use the revelation of Allah to get safety, tranquility, peace, and protection from satanic tricks. Among these things is reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after each Prayer following the Dhikr (Remembrance of Allah). In this Ayah, Allah (Exalted be He) says, ﴾ Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). ﴿ **To the end of the Ayah.**

This Ayah is the best and greatest Ayah in the Qur'an, for it stresses the principle of Tawhid and devotion to Allah (may He be Praised) and shows His sublimity and that He is the Ever Living, the Owner of everything and nothing weakens Him.

When a man reads this Ayah after each Prayer and before going to bed, it protects him from every evil. The Prophet (peace be upon him) said that whoever recites it once before going to bed, there will be a guardian appointed over him from Allah who will protect him during the night and Satan will not be able to approach him until morning. The patient should try this proven prescription and he will not see any harmful thing as the Prophet (peace be upon him) did not tell anything except the truth.

He is also advised to recite ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿ **and Al-Mu`awwidhatayn (Surahs Al-Falaq [number 113] and Al-Nas [number 114]) after each Prayer.**

(Part No : 5, Page No: 309)

Reciting these Surahs is one of the causes of safety and treatment for all harms. It should be noted that Surah Al-Ikhlas ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿ **is equal in reward and merits to one third of the Qur'an. These three Surahs, namely,** ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿**,** ﴾ Say: "I seek refuge with (Allâh), the Lord of the daybreak, ﴿ **and** ﴾ I seek refuge with (Allâh) the Lord of mankind ﴿ **should be recited once after Zhuhr, `Asr, and `Isha' Prayers and three times after Fajr and Maghrib Prayers. When going to the bed, these Surahs should be recited three times according to the Hadith authentically reported from the Prophet (peace be upon him) in this respect.**

Another thing to obtain peace of heart and mind, safety, and tranquility is to seek refuge with the Perfect Words of Allah from the evil of what He created three times in the morning and in the evening as follows, ﴾ I seek refuge in the Perfect Words of Allah from the evil of what He has created. ﴿ **The authentic Hadith indicates that this is a means of keeping safe from all evil.**

He may recite ﴾ In the name of Allah, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower. ﴿ **three times in the morning and evening. The Prophet (peace be upon him) said that whoever says this in the morning three times is saved from any harm until the evening, and whoever says this in the evening three times is saved from any harm until the morning. These Adhkar which are taken from the Qur'an and Sunnah are among the greatest means of warding off evil and obtaining peace.**

Every believing man and woman should recite them regularly with sincerity and faith, putting his trust in Allah and depending upon Him, for He is the One who manages everything and in Whose Hand is giving, deprival, benefit, and harm, and He is the Owner of everything.

He should also believe in the Messenger (peace be upon him) as the most truthful one, for he

never speaks of (his own) desire. It is only a Revelation revealed to him as Allah says, ﴿ By the star when it goes down (or vanishes). ﴾﴿ Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred. ﴾﴿ Nor does he speak of (his own) desire. ﴾﴿ It is only a Revelation revealed. ﴾

(Part No : 5, Page No: 310)

(May Allah's best peace and blessings be upon him)

Q 3: These Adhkar are prescribed as weapons for every believer. Are there any other requirements for those who bear weapons?

A: Yes, among these requirements are placing trust in Allah, believing the Prophet (peace be upon him), believing that Allah (Glorified and Exalted be He) is Al-Haqq (the Truth) and that He never says anything but the truth, being sincere with Allah and following His Messenger's path. Additionally, the believer should say these Adhkar while placing his trust in Allah and hoping to obtain what Allah has. He should be a true believer that Allah is the One Who manages and disposes the affairs and that He is Omnipotent over all things with no doubt or ill thoughts. He should be certain that if his desire delays or does not occur, this will be for some underlying wisdom.

The servant has to fulfill the means and Allah is the Originator of these means and He is the All-Wise and All-Knowing. The patient may try the medical treatment but the recovery may not occur for other reasons that the servant does not know but Allah has wisdoms and secrets that none but Him knows. This applies to physical and spiritual treatment. The physical treatment includes medications, surgeries, and the like whereas the spiritual one includes reciting supplications, Adhkar, and the like prescribed means.

However, things sought may be delayed for many reasons including heedlessness of invoking Allah, committing sins, particularly devouring property through unlawful means and others. It is authentically reported from the Prophet (peace be upon him) that, ﴿ There is no Muslim who calls upon Allah with words in which there is no sin or severing of family ties but Allah will give him one of three things:

(Part No : 5, Page No: 311)

either He will answer his supplication soon, or He will save it for him in the Hereafter, or He will remove something bad from him that is equivalent to what he is asking for." They said, "Then, we should make a great amount of Du`a'." He said, "Allah is greater." ﴾

Q: What are the Ayahs (Qur'anic verses) that overcome Sihr (sorcery)?

A: It is necessary for overcoming and getting rid of Sihr to keep Dhikr (Remembrance of Allah), invocations for refuge and protection as mentioned in the previous question. Of the means of getting rid of Sihr when it strikes someone is to recite Al-Fatihah, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Kafirun﴿ Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)! ﴾Surah Al-Ikhlas:﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾and Al-Mu`awwidhatayn (Surahs Al-Falaq [number 113] and Al-Nas [Surah number 114]) and repeat these three Surahs three times along with blowing over his body or on water and then drinks from it and washes with the rest.

It is also beneficial to recite the Ayahs for avoiding Sihr in Surahs Al-A`raf, Yunus and Taha. All these are means of treatment. The Ayahs in Surah Al-A`raf reads:﴿ And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed. ﴾﴿ Thus truth was confirmed, and all that they did was made of no effect. ﴾﴿ So they were defeated there and returned disgraced. ﴾

The Ayahs in Surah Yunus reads:﴿ And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer." ﴾﴿ And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!" ﴾﴿ Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn (the evil-doers, corrupters). ﴾﴿ "And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners) may hate it." ﴾

The Ayahs in Surah Taha reads:﴿ They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" ﴾﴿ [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. ﴾﴿ So Mûsâ (Moses) conceived fear in himself. ﴾﴿ We (Allâh) said: "Fear not! Surely, you will have the upper hand. ﴾﴿ "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain." ﴾

(Part No : 5, Page No: 312)

This treatment also works in case of Sihr that separates a man and his wife and benefits - by the Will of Allah - in removing Sihr and being safe from it. All praise and thankfulness be to Him.

Q 5: How should a Muslim treat his female colleague at work, irrespective of her religion, taking into consideration that he may need to speak to her in matters of work? With regard to immodestly dressed Muslim woman, is it permissible for a Muslim man to greet her or answer her greeting? Moreover, how should a Muslim say farewell to a woman and vise versa?

As usual, work obliges one to deal with female workers and speak to them concerning matters of work and sometimes his gaze may fall on parts impermissible to look at of a woman and especially if they are immodestly dressed, is one sinful for this? In addition, when a Muslim speaks to a woman, should he look at her or at the ground? If the nature of the work necessitates that the Muslim manager speaks to the female worker separately and he in this case will have to be alone with her in his office, can the door be closed so that no one hears their conversation, what is the ruling on this case and similar cases such as the working of female sales and purchase representatives whose work obliges them to discuss with traders the matters of work separately and sometimes there are more than one male representative with a woman in a closed room, so what is the ruling in this regard?

A: The issues your referred to is of utmost importance.

(Part No : 5, Page No: 313)

Before anything, it is necessary for a Muslim to avoid work among women and if he is already working among them he should make the effort to be rid of this situation and to seek another kind of work where there will no mixing with women. In fact, working among women is a wide door to religious troubles and great dangers because Satan tries his best to excite seduction between man and woman.

Therefore, a believer at any place should not consent to work among women and likewise students in mixed universities and schools; they should search for unmixed alternatives of these things. Moreover, the existence of young men near to young women is a means to a great evil and corruption. If a Muslim is afflicted with these matters, he should fear Allah until Allah grants him relief and a way out. He should avoid looking at woman and her charms and beauties and should fix his gaze at the ground; if this happens of him accidentally he should keep his gaze lowered and not look at her.

It is authentically reported that❨ The Messenger of Allah (peace be upon him) was asked about the sudden glance. He (peace be upon him) said to the questioner, "Turn away your eyes." ❩In another narration, he (peace be upon him) said:❨ "You are not to be blamed for the first (glance), but you would be so for the second." ❩Allah (may He be Exalted and Glorified) says,❨ Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. ❩❨ And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) ❩The Ayah (Qur'anic Verse) commands the believer to lower his gaze and protect his private parts. Then, if he his eyes perceived something of that unintentionally, he should turn away his eyes and Allah will forgive him the first accidental glance that was unintentionally cast.

Moreover, if he is obliged to deal with a woman and speak to her concerning matters of work, he should speak to her without standing face to face with her or looking at her beauties, but should look away and keep his gaze fixed on the ground until they end their meeting and he leaves.

Indeed, this is among the matters which every Muslim should pay careful attention to.

(Part No : 5, Page No: 314)

As for woman, she is not permitted while buying or selling or in other situations to be alone with a (non-Mahram) man, whether he is a president or a manager, and the same applies to him owing to the great dangers that this involves. It is authentically reported that the Prophet (peace be upon him) said:❨ "No man should be alone with a woman unless there is a Mahram (the husband or an unmarriageable male relative) with her." ❩(Agreed upon by Imams Al-Bukhari and Muslim)The Prophet (peace be upon him) said:❨ "No man should be alone with a woman, for the third of them is the devil." ❩(Related by Imam Ahmad with an authentic Isnad [chain of narrators] on the authority of 'Umar ibn Al-Khattab, may Allah be pleased with him)

I want to stress that being in seclusion with a woman poses serious danger, even if it is concerning certain needs related to the woman or her work. It is necessary to be cautious against this. Allah (may He be Exalted and Glorified) says:❨ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ❩❨ And He will provide him from (sources) he never could imagine. ❩❨ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ❩ **Q 6: We often hear that the cause behind the lack of rain is the evil deeds committed by people. If this is correct, then what about those people in India and other countries and the great floods which occur to them? Do they worship Allah more than us or that the matter of rain is an astronomic phenomenon? Please, enlighten us concerning this issue for it occupies the people's minds.**

A: Every Muslim should know that Allah (Exalted be He) is the One Who brought the creatures into being

and He guarantees the sustenance of all people, whether they are Muslims or non-Muslims. Allah (Exalted be He) says:﴾ And no moving (living) creature is there on earth but its provision is due from Allâh. ﴿﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿﴾ I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). ﴿﴾ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. ﴿

(Part No : 5, Page No: 315)

﴾ And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. ﴿He (Exalted be He) created jinn and mankind, believers and disbelievers, and has undertaken to provide them with sustenance, for He sends down the rain, makes rivers run with water through the lands and provides all His creatures with sustenance.

Allah (Exalted be He) punishes His Muslim Slaves when they disobey Him and do what contradicts His Sharî'ah (Revealed Law) to desist from their wrongdoings and keep away from the causes of His Wrath. Allah's Punishment may be in the form of withholding the rain. This case happened during the time of the Prophet (peace be upon him) in spite of the fact that the Prophet (peace be upon him) is the best of people, his era is the best era and his Sahabah (Companions, may Allah be pleased with them) are the most excellent slaves following the Prophets (peace be upon them). They were afflicted with drought and aridity which made them ask the Messenger of Allah (peace be upon him) to supplicate Allah to bring down the rain for them:﴾ They said, "O Messenger of Allah, our wealth has been destroyed and our children are hungry, supplicate to Allah for us."

So, he raised his hands (making supplication), and we did not see any cloud in the sky. But by the One in Whose hand is my soul, hardly had he lowered (his hands) but there appeared clouds like mountains, and hardly had he come down from his Minbar (pulpit) but I saw rain running down his beard (peace be upon him). It rained that day, and the day after, and the day after, until the following Friday. Then that Bedouin or someone else stood up and said, "O Messenger of Allah, our buildings have been destroyed and our wealth had been flooded. Supplicate to Allah for us." So he raised his hands and said, "O Allah, around us and not on us." Each time his hand pointed to part of the clouds they parted, and the clouds formed a ring around Madinah. The valleys flowed with water for a month and no one came from any direction but he spoke of the heavy rain." ﴿

(Part No : 5, Page No: 316)

We deduce from this incident that the Prophet (peace be upon him) and his Sahabah (may Allah be pleased with them) were afflicted with drought and sought Allah's Help. The Sahabah were the most righteous people who best learned the Teachings and Directions of Allah. They were the most guided group so they resorted to Allah (Exalted be He) and asked Him for His Grace and returned to Him in repentance from their shortfall and sins, for they realized that drought and other disasters are advisory warnings that draw attention and direct towards the means of salvation, for them to humbly invoke Allah (Exalted be He) and know that Allah is the All-Provider and He is the Doer of what He wills.

If people do not return to Allah in repentance from their evil deeds, Allah may punish them with drought, sterility, defeat by enemies and such trials till they give that up and return to Him and show penitence. He (Glorified and Exalted be He) says:﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿Allah (Exalted be He) addresses some of the Muslims after the Battle of Uhud following the defeat, killing and injuries which the Muslims suffered during it, saying,﴾ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." ﴿

In the Battle of Badr victory was for the Muslims and defeat was for the Kafirs (disbelievers); seventy of the Kafirs were taken captive and seventy of them were killed, whereas in the Battle of Uhud the Muslims were afflicted with troubles incurred by mistakes they had committed. The Prophet (peace be upon him) ordered the archers to remain in the place he determined for them behind the Muslims. They were fifty archers under the leadership of 'Abdullah ibn Jubayr and the Prophet (peace be upon him) ordered them, saying, "Do not leave your positions even if (we are massacred so that) birds snatch us, whether we are victorious or defeated. (At any case) do not leave your positions."

When Allah (Exalted be He) granted the Muslims victory and the Kafirs were defeated, the archers thought that the war had ended and that it was time for the booties. They left their place even though their commander had ordered them to remain in their position and reminded them of the command of the Messenger of Allah (peace be upon him) to them, but they did not obey him and said that the war had ended and the Kafirs were defeated, and so they left their place.

(Part No : 5, Page No: 317)

Upon that, the troops of the Kafirs attacked the Muslims from behind and overtook them, so the Muslims caused to themselves the affliction they suffered by their own action.

I want to state that Muslims may be afflicted with ordeals so as to be tested and tried. Moreover, these trials help the forgiveness of sins as well as other benefits, such as receiving admonition, and realizing that victory is in the Hands of Allah (Exalted be He) Alone, for although the Sahabah were true Slaves of Allah and the Messenger of Allah (peace be upon them) was among them, this was not sufficient for the Muslim must continue to abide by obedience to Allah, fulfill His Commands and be patient in fighting His enemies. Allah (Exalted be He) says to them:﴾ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things. ﴿So, if the Messenger of Allah (peace be upon him) and his Sahabah were afflicted by the punishments of sins and troubles, then what about other Muslims who do not measure up to the Sahabah?

As for the Kafirs who pursued Satan, the enemy of Allah, and followed in his footsteps, in many countries of the world, the Blessings of Allah they live in, the means of livelihood and the rains are nothing but a kind of gradual leading to punishment and their end will be bad. Allah (Exalted be He) says:﴾ So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. ﴿﴾ Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. ﴿

Sometimes Allah (Exalted be He) hastens for them the punishment in the worldly life, such as the sufferings that befell them during the wars as a result of their disbelief and evil sins. They may be punished by other things such as epidemics and other diseases so that

they may give up their wrongdoings.

(Part No : 5, Page No: 318)

For a great wisdom Allah (Exalted be He) may give respite but no wrongdoer can escape His punishment. He (Exalted be He) says:(And Allâh is not unaware of what they do.)(We shall punish them gradually from directions they perceive not.)(And I will grant them a respite. Verily, My Plan is strong.)Allah (Exalted be He) may give respite to the Kafirs and keep giving them bounties, such as rain falling, rivers flowing, and abundant fruits etc. then He seizes them, if He so wills, a seizure of the All-Mighty, All-Capable of doing what He wills. Similarly, He may also give respite to the Muslims in spite of their numerous sins then He punishes them with what He wills.

The Muslims ought to be cautious and not to be deceived by the delay of punishment or the respite that Allah grants to them or to others while persisting in sins. Instead, they should hasten to sincere repentance before punishment befalls them. We ask Allah to protect us all and keep us safe of the causes of His Wrath and the pain of His Punishment.

Ruling on the belief that the Messenger is not a human

(Part No : 5, Page No: 319)

Q: If a person dies while believing that the Messenger of Allah (peace be upon him) is not a human being or that he (peace be upon him) knows the Ghayb (the Unseen) or that Tawassul (supplicating to Allah in the name of .../by virtue of...) which is made to Allah in the name of Awliya' (pious people), dead or living people is a pious act bringing one closer to Allah (Glorified be He), will he be considered a Mushrik (one who associates others with Allah in His Divinity or worship) and will enter Hellfire, taking into consideration that this person does not know any beliefs other than these and that he lived in a place where scholars and people admit to them? What is the ruling on such a person? And, what is the ruling on giving Sadaqah (voluntary charity) and doing other acts of benevolence on his behalf after his death?

A: Any person who dies while having this belief, namely believing that Muhammad (peace be upon him) is not a human being or believing that he knows the Ghayb, this belief is tantamount to Kufr (disbelief in Allah) and whoever believes this is regarded as guilty of major Kufr. The same applies to a person who calls upon the Messenger of Allah (peace be upon him), seek his help, or make a vow to him or to other prophets, righteous people, Jinn, angels or idols. These are the same kind of actions committed by earlier Mushriks, such as Abu Jahl and those like him. Moreover, doing so is an act of major Shirk (associating others with Allah in His Divinity or worship). Some people call this kind of Shirk as Tawassul which is different from major Shirk.

There is also another kind of Tawassul which does not fall under Shirk, but is classed as Bid'ah (innovation in religion) and a means leading to Shirk. It is Tawassul by virtue of the status of the prophets and righteous people or in the name of their rights or their persons. In all cases, one should be cautious against both kinds.

Anyone who dies while being guilty of the first kind, should neither be washed, nor the Funeral Prayer be offered for them and they should not be buried in Muslim graveyard. Muslims should not supplicate to Allah for them or give Sadaqah on their behalf. Allah (Exalted be He) says:﴾ It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). ﴿

(Part No : 5, Page No: 320)

As for Tawassul by the Names and Attributes of Allah, Tawhid (belief in the Oneness of Allah), and Iman (belief) in Him, it is Islamically permissible Tawassul and among the causes of having one's request granted. Allah (Glorified be He) says:﴾ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴿It was authentically reported that﴾ The Messenger of Allah (peace be upon him) heard a man supplicating, saying, 'O Allah! I beg You in the name of my bearing witness that You are Allah, there in no god but You, the One God, the Self-Sufficient Sustainer of all, Who begets not, nor was He begotten, and there is none coequal or comparable to Him.' He (peace be upon him) said, 'You have begged Allah by His Name which, when begged by it, He gives, and when supplicated by it, He answers.' ﴿

Likewise is Tawassul by righteous deeds such as dutifulness to parents, fulfilling the trust, abstaining from what Allah has prohibited and similar pious acts. This is proved by the Hadith of the People of the Cave which is relatedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that﴾ While three men were walking, it began to rain, so they sought shelter in a cave in a mountain. Then a rock rolled down the mountain and closed the mouth of the cave. They said to one another, 'See if you have done any righteous deeds for the Sake of Allah, and invoke Allah by virtue thereof, so that He may remove the rock for you.' One of them said, 'O Allah! I had my parents who were old, and my wife, and I had young children. I used to graze the sheep for them and when I come back in the evening, I used to milk (the sheep) and I would start with my parents, and give them to drink before my children. One day I was delayed and I did not come back until evening, and I found that they had gone to sleep. I milked (the sheep) as usual, then I brought the milk and stood by their heads, but I did not like to wake them from their sleep, and I did not like to give milk to the children before them. The children were crying at my feet, and I remained like that and they remained like that until dawn came. If You know that I did that seeking thereby Your Countenance, then open it a little for us, so that we may see the sky.' Then Allah opened it a little for them, and they could see the sky.

The next one said, 'O Allah! I had a female cousin whom I loved as deeply as any man loves a woman, and I asked her herself, but she refused unless I brought her one hundred Dinars. I worked hard and collected one hundred Dinars, and brought that to her. But when I was between her legs, she said: O slave of Allah, fear Allah and do not break the seal (take her virginity) except in a lawful manner (marriage).

(Part No : 5, Page No: 321)

So I got up and left her. If You know that I did that seeking thereby Your Countenance, then open it some more for us.' And He opened it some more for them.

The last one said, 'O Allah! I hired a man in return for a measure of rice, and when he had finished his work he said: Give me my right. I offered the measure of rice to him but he refused it. So I sowed the rice many times until I gathered from it (the yield) cows and their herdsman. Then he came to me and said: Fear Allah and do not wrong me with regard to my wages. I said: Go to these cows and their herdsman and take them. He said: Fear Allah and do not make fun of me. I said: I am not making fun of you. Take the cows and herdsman. So he took them and went away. If You know that I did that seeking thereby Your Countenance, then open the rest of it for us.' So Allah opened the rest of it. ﴿

This indicates that it is Islamically permissible to make Tawassul in the name of one's good deeds, and that Allah relieves distress through it, as happened to the three travelers mentioned in the Hadith. However, it is forbidden to make Tawassul in the name of the honor, right or person of someone for this is Bid̒ah as previously mentioned. May Allah grant us success!

Lawful and unlawful Tawassul by the Prophet

Q: What is the ruling on making Tawassul (supplicating to Allah in the name of .../by virtue of...) by the Prophet? Is there any evidence prohibiting this?

A.H

A: Making Tawassul by the Prophet (peace be upon him) needs detailing. If this Tawassul takes the form of following and loving him, obeying his orders, refraining from his prohibitions, and being sincere to Allah in worship, this is Islam and the Religion with which Allah sent His Prophets. In fact, every Mukallaf (person meeting the conditions to be held legally accountable for their actions) is obligated to perform these duties, which are the means to attain happiness in the world and the Hereafter. As for making Tawassul by supplicating to the Prophet, seeking his help, asking for his support against enemies, and entreating him to cure the sick, these are kinds of major Shirk (associating others with Allah in His Divinity or worship), which embody the religion of Abu Jahl **and other idol worshippers. The same applies to making Tawassul by other prophets, Awliya' (pious people), Jinn (creatures created from fire), angels, trees, stones, or idols.**

There is a third kind of Tawassul, which is Tawassul through the virtue of the status, right, or self of the Prophet (peace be upon him), such as by saying: O Allah! I ask You in the name of Your Prophet, by virtue of the status of Your Prophet, by right of Your Prophet, by virtue of the status or right of prophets or Awliya', and other similar supplications. This is a Bid'ah (innovation in religion) and a means leading to Shirk. Accordingly, it is not permissible to use this kind of Tawassul neither with the Prophet (peace be upon him) nor with any other person, because Allah (Glorified and Exalted be He) has not prescribed this. Moreover, acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), and thus it is not permissible to consider as lawful what is not supported by a proof from the Purified Shar' (Law) of Allah. As for the incident of the blind man who made Tawassul by the Prophet (peace be upon him) during his lifetime, he entreated the Prophet (peace be upon him) to supplicate and intercede to Allah for him to return his eyesight to him; he did not make Tawassul by the Prophet's self, status, or right as was indicated from the wording of the Hadith and clarified by the scholars who explained it.

This issue was discussed in detail by Shaykh-ul-Islam Abu Al-`Abbas ibn Taymiyyah **(may Allah be merciful to him) in his many useful books, such as "Al-Qa'idah Al-Jalilah fil Tawassul wal Wasilah," which is a useful book worth reading.**

According to Ijma' (consensus of scholars), the same ruling of permissibility applies to living persons other than the Prophet (peace be upon him). For example, it is permissible to say to your brother, father, or any righteous person, "Supplicate to Allah to cure me of my illness, to restore my eyesight, to provide me with righteous offspring, etc." Allah is the One Who grants success!

Ruling on offering sacrifices at shrines and supplicating to their occupants

Q: What is the ruling on offering sacrifices at the shrines of Awliya' (pious people)? What is the ruling saying: "O Allah! By the right of Your Waliy so-and-so! Cure us or save us from such-and-such a distress?

A: It is well-known through the Qur'an and the Sunnah (whatever is reported from the Prophet) that offering sacrifices to get close to other than Allah, whether they are the Awliya', the Jinn (creatures created from fire), idols, or others, is Shirk (associating others with Allah in His Divinity or worship) and one of the actions of Jahiliyyah (pre-Islamic time of ignorance) and the Mushriks (those who associate others with Allah in His Divinity or worship). Allah (Glorified and Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴿﴾ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴿Sacrifice here refers to slaughtering animals. Allah (Glorified be He) makes it clear in this Ayah (Qur'anic verse) that slaughtering animals for other than Him is Shirk, just as offering Salah (Prayer) to other than Allah. Allah (Exalted be He) also says:﴾ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise). ﴿﴾ Therefore turn in prayer to your Lord and sacrifice (to Him only). ﴿In this Surah (Qur'anic chapter), Allah (Glorified be He) commands His Prophet to pray to his Lord and sacrifice animals for His Sake, unlike the Mushriks, who pray and sacrifice animals to other than Allah. He (Exalted be He) also says:﴾ And your Lord has decreed that you worship none but Him. ﴿And He (may He be Praised and Exalted) also says:﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿There are many Ayahs to the same effect. Sacrificing is a form of 'Ibadah (worship), so it is obligatory that it is performed purely and sincerely for Allah Alone.It was related in: "Sahih Muslim",on the authority of Amir Al-Mu'minin (Commander of the Believers), 'Aly ibn Abu Talib (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) said,﴾ "Allah cursed those who slaughter (sacrifice) for other than Allah." ﴿

As for saying: "I ask Allah in the name of or the virtue of one of His Awliya', or in the name or the virtue of the Prophet," this is not Shirk, but Bid'ah (innovation in religion), and one of the means leading to Shirk according to the Jumhur (dominant majority of scholars). This is because Du'a' (supplication) is a form of 'Ibadah, and the manner of performing it is Tawqifiy (bound by a religious text and not amenable to personal opinion). Nothing was ever authentically reported from the Prophet (peace be upon him) that acts as evidence for the legality or permissibility of Tawassul (supplicating to Allah in the name of /by virtue of the status of) made in the name of any of the created beings. It is, therefore, not permissible for Muslims to innovate a form of Tawassul that was not legislated by Allah (Glorified be He), because Allah (Exalted be He) says:﴾ Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? ﴿And the saying of the Prophet (peace be upon him),﴾ "Anyone who introduces something in this matter of ours (Islam) that is not part of it, will have it rejected." ﴿(Its authenticity was agreed upon by Al-Bukhari and Muslim)There isanother narration by Muslim classed as a Hadith Mu'allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) by Al-Bukhari,which he confirmed, in which the Prophet (peace be upon him) said,﴾ "Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected." ﴿His saying "will have it rejected" means that it will recoil upon the one who made it and will not be accepted. It is obligatory for Muslims to abide by what is prescribed by Allah and beware of the Bid'ah that has been invented by people. As for the lawful tawassul, this is supplicating to Allah by His Names; Attributes; Tawhid (monotheism); and righteous deeds such as Iman (Faith) in Allah and His Messenger, loving Allah and His Messenger, and good righteous deeds. There are many supporting proofs of this, including the saying of Allah (may He be Praised):﴾ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴿And also:﴾ The Prophet (peace be upon him) heard a man saying, "O Allah! I ask you in the name of my bearing witness that You are Allah, there in no god but You, the One God, the Self-Sufficient Sustainer of all, Who begets not, nor was He begotten, and there is none coequal or comparable to Him." The Prophet (peace be upon him) said, "He has asked Allah by Allah's Greatest Name which, when asked by it, He gives, and when supplicated by it, He answers." ﴿(Related by the Four Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes: Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah] and ranked as Sahih by Ibn Hiban)There is also the Hadith of the People of the Cave, who performed Tawassul to Allah (may He be Praised and Exalted) in the name of their righteous deeds: The first of them beseeched Allah (Glorified be He) in the name of his filial obedience; the second one beseeched Allah in the name of his refusal to commit Zina (premarital sexual intercourse and/or adultery) when he was able to do so; and the third one beseeched Allah in the name of the pay that he had increased

to the worker he hired and then surrendered to him. Allah relieved them, accepted their Du'a's (supplications), and removed the rock that blocked the door of the cave before them. This Hadith isagreed upon to be authentic by Imams Al-Bukhari and Muslim.May Allah grant us success!

(Part No : 5, Page No: 327)

Ruling on slaughtering sacrifices to Allah and Al-Khadir based on a dream

Q: We received a letter from Syria, the town of Al-Raqqah, from H.S. in which he wrote: Some women frequently claim that a man appears to them in dream, saying, "Slaughter animals as a sacrifice to Allah and Al-Khadir or you will be afflicted with diseases." It is also claimed that not offering these slaughtered animals will result in the death of some family members. May Allah benefit us and you!

A: Such dreams and their like are from Satan who uses them to call people to Shirk (associating others with Allah in His Divinity or worship). This is because the Prophet (peace be upon him) said in a Sahih (authentic) Hadith: ﴾"A good dream is from Allah and a bad dream is from Satan. Thus, whoever has seen (in a dream) something they dislike, they should spit drily thrice to their left side and seek refuge with Allah from its evil for it will not harm them."﴿ **(Agreed upon by Al-Bukhari and Muslim)If one sees such a dream or sees that they are beating another person, threatening to kill them, or the like, then such dreams are from Satan and they should spit drily thrice to their left side when they wake up and say "I seek refuge with Allah from Satan and from what I saw" thrice. After this, they should turn on their other side and they will not be harmed by it. They must not relate this dream to anyone.**

It is known that slaughtering an animal as a sacrifice to Allah is an act of 'Ibadah (worship) that can be done at any time, such as Ud-hiyah (sacrificial animal offered by non-pilgrims) and Hady (sacrificial animal offered by pilgrims). However, sacrificing animals to Al-Khadir **or to any other prophet or Waliy (pious person) is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and Shirk, because animals should be sacrificed to Allah alone as an act of 'Ibadah, and sacrificing them to other than Him is Shirk. This is because Allah (Glorified be He) states:** ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴿﴾ "He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ **He (Glorified be He) also states:** ﴾Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise). ﴿﴾ Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ **The Prophet (peace be upon him) stated:**

(Part No : 5, Page No: 328)

﴾"Allah has cursed the one who sacrifices to other than Allah."﴿ **(Related by Muslim in his Sahih [Authentic Hadith Book]from the Hadith of** 'Ali **[may Allah be pleased with him]) Thus, it is not permissible to offer slaughtered animals to** Al-Khadir, Al-Badawi, Al-Husain **or any other person, idols, or Jinn (creatures created from fire). In fact, slaughtered animals must be offered to Allah alone (Glorified and Exalted be He), such as Ud-hiyah and Hady as already stated. As for** Al-Khadir **(peace be upon him) and other humans, it is not permissible to sacrifice animals to them or to dedicate any act of 'Ibadah to them. Seeking to draw close to them by offering them slaughtered animals to obtain their Shafa'ah (intercession) or to have one's children cured is major Shirk (associating others with Allah in His Divinity or worship); may Allah save us from it! Also, offering slaughtered animals to idols, Jinn, and stars are all considered major Shirk. All these acts must be shunned and people must be warned against committing them. Slaughtered animals must be offered to Allah alone as should Salah (Prayer) and all other acts of 'Ibadah. This is because Allah (Glorified and Exalted be He) states:** ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ **And** ﴾And your Lord has decreed that you worship none but Him.﴿ **He (Glorified be He) also states:** ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿

There are a number of Ayahs all conveying the same meaning. The same ruling applies to Du'a' (supplication) and asking the help of other than Allah. Accordingly, it is not permissible to seek the help of Al-Khadir **or of any other creature; rather one should ask the help of Allah alone, not of prophets, angels, idols, stars, or the dead. Allah (Glorified be He) is the One Who has Sovereignty over all things and is Omnipotent. As for asking help from a living, present, and able person, there is no objection to this so long as they are capable of doing that which they are asked. For example, it is permissible to say, "O brother, help me to do such and such" or "lend me some money", either in person, via correspondence, or by phone.**

(Part No : 5, Page No: 329)

These are ordinary matters and physical means to which there is no objection, because Allah (Glorified and Exalted be He) states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ **Allah (Glorified and Exalted be He) also mentions in the story of Musa:** ﴾The man of his (own) party asked him for help against his foe﴿ **The Prophet (peace be upon him) stated:** ﴾"Allah helps His Servant as long as the Servant helps his brother."﴿ **(Related by Muslim in his Sahih)**

However, it is not permissible to seek the help of a dead person by saying, for example, "O master Al-Badawi! **Heal the sick, return the person I lost, or give me strength" or "O master** Al-Husain!", **"O master O Messenger of Allah!", "O master** Ibn`Arabi **or** Ibn`Ulwan **or** Al-`Aydarus **or Shaykh** `Abdul-Qadir" **or any other dead or absent person. These supplications constitute major Shirk, and all Muslims must be aware of this and reproach any person who does this. Scholars are required to advise the people and teach them the following Ayahs (Qur'anic verses):** ﴾ so invoke not anyone along with Allâh. ﴿ **and** ﴾ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴿﴾ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴿

Allah has called the invocation of other than Allah as Shirk. Allah (Glorified be He) also states: ﴾ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴿ **Allah described those who invoke other than Allah as Kafirs (disbelievers) and informed us that they will not be successful. Accordingly, people's attention must be drawn to this serious matter, which is prevalent in a number of countries.**

Scholars must advise Allah's Servants for His Sake and teach the ignorant the truth, so as to offer Tawbah (repentance) from invoking the dead and seeking their help. Furthermore, they must teach them to invoke Allah (Glorified and Exalted be He) alone and ask Him to fulfill their needs. There is nothing wrong if one asks a living, present, and capable person to do things that lie in their power, for the Sahabah (Companions of the Prophet - may Allah be pleased with them) used to ask the Messenger (peace be upon him) for Shafa'ah (intercession) and help while he was still alive and he used to answer their requests. However, they did not ask anything from him after his death because they knew that this was not permissible.

On the Day of Resurrection, the people will ask the Prophet (peace be upon him), when Allah resurrects him, to intercede for them and he will answer their request after taking Allah's Permission. This is because the Prophet (peace be upon him) will be alive and present among them then. The Ijma' (consensus) of scholars from among Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) has stated that after the death of the Prophet (peace be upon him) and before the Day of Resurrection it is not permissible to invoke him or seek his help because of the above-mentioned proofs. Likewise, it is not permissible to invoke Al-Khadir, **Nuh, or 'Isa, or seek their help, make a vow to them, or offer them sacrifices, because the Prophet (peace be upon him) stated:** ﴾ "Anyone who dies while invoking anything other than Allah as a partner (to Him in worship), will enter Hell." ﴿ **(Related by Al-Bukhari in his Sahihfrom the Hadith of** Ibn Mas'ud **[may Allah be pleased with him]) The Hadith means that whoever invokes a dead or pious person, or a tree, a king, etc. has ascribed a partner to Allah in worship and has taken them as gods besides Allah. This, definitely, constitutes major Shirk which entails eternal dwelling in the Fire for whoever dies while believing in this or committing this. Allah (Glorified be He) states:** ﴾ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿ **There are several Ayahs conveying this meaning and all of them indicate the same meaning given by the Hadith narrated by** Ibn Mas'ud.

Scholars and every Muslim endowed with knowledge are required to teach the people the true 'Aqidah (creed) and warn them against this Shirk everywhere and at all times. This is because Allah (Glorified and Exalted be He) states: ﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿ **Allah (Glorified and Exalted be He) also states:** ﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿ **The Prophet (peace be upon him) stated:** ﴾ "Religion is sincerity!" They said, "To whom, O Messenger of Allah?" He (peace be upon him) answered, "To Allah, His Book, His Messenger, and the Imams (leaders) of Muslims and their common people." ﴿ **(Related by Imam Muslim [may Allah be merciful to him] in his Sahih)The Prophet (peace be upon him) also said:** ﴾ "The one who guides to something good shall have a reward similar to that of its doer." ﴿ **Moreover,** ﴾ when the Prophet (peace be upon him) sent `Ali ibn Abu Talib (may Allah be pleased with him) to Khaybar to invite the Jews to Islam, he (peace be upon him) said, "Invite them to Islam and inform them of what Allah has enjoined upon them in it (Islam). By Allah, if Allah guides aright one person through you that is better for you than red camels (i.e. the most valuable possession)." ﴿ **(Agreed upon by Al-Bukhari and Muslim)The Prophet (peace be upon him), whose word is true without needing to swear, swore that the guidance of one person by a Da'y (caller to Islam) is better than possessing all the red camels, that is, is better than the whole world and whatever is on it. This proves that it is obligatory to advise one another, call to Allah, explain what Allah has enjoined upon His Servants, and warn against Shirk so that people know the truth and be well aware of it. It also indicates that the aim of Jihad (striving in the Cause of Allah) is to guide the Kafirs (disbelievers) and bring them out of darkness into the light, not to fight them or capture their women and seize their property. In fact, Muslims are obligated to resort to fighting only when the Kafirs insist upon hindering**

Islam or not pay the Jizyah (poll tax required from non-Muslims living in an Islamic state) if it is due on them.

Allah is the One Whom we invoke to guide us and all Muslims to the best understanding of His Din, to keep us firm on it, to support it, and to set aright the affairs of Muslims everywhere, for He is indeed All-Hearing and Responsive. Peace be upon our Prophet Muhammad, and upon his family, and Companions!

(Part No : 5, Page No: 332)

Ruling on women visiting graves

Q: Is it permissible for women to visit graves?

A: It is authentically reported that the Messenger of Allah (peace be upon him) cursed the women who visited graves, according to the Hadith narrated by Ibn `Abbas, Abu Hurayrah, and Hassan ibn Thabit Al-Ansary (may Allah be pleased with them all). The scholars have deduced from this report that it is Haram (prohibited) for women to visit graves, because cursing is only mentioned in relation to deeds that are Haram. In fact, it indicates that it is a major sin, as the scholars mention that sins which entail a curse or a threat are considered as major sins.

Therefore, the correct view is that it is Haram for women to visit graves, not just Makruh (reprehensible). The reason is - and Allah knows best - that women in general have little patience, and this may result in them wailing or the like, and this contradicts the obligatory patience in this situation. They are also a source of Fitnah (temptation), so if they visit graves and accompany funeral processions (to the cemetery), men may be tempted by them or they may be tempted by the men. The perfectly comprehensive Islamic Sharî'ah (law) blocks the means leading to Fasad (corruption) and Fitnah, out of Allah's Mercy for His Servants. It was authentically reported that the Messenger of Allah (peace be upon him) said, "I am not leaving behind me any Fitnah more harmful to men than women." (Agreed upon by Al-Bukhari and Muslim as Sahih [a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish]) It is obligatory to block the means to the above-mentioned Fitnah. The purified Sharî'ah also forbids Tabarruj (women dressed immodestly in violation of the Islamic dress code), women speaking softly to men, Khulwah (being alone with a member of the opposite sex) with a non-Mahram (not a spouse or an unmarriageable relative), and traveling without a Mahram. All this is to block the means leading to the Fitnah that could be caused by them. The opinion of some Fuqaha' (Muslim jurists) is that making the graves of the Prophet (peace be upon him) and his two Sahabah (Companions, Abu Bakr and 'Umar [may Allah be pleased with them both]) exceptions from this rule is without evidence. The correct view is that the prohibition is general and includes all graves, even the graves of the Prophet (peace be upon him) and his two Sahabah (may Allah be pleased with them both). This is the established opinion based on the evidence.

As for men, it is Mustahab (desirable) for them to visit graves, including that of the Prophet

(Part No : 5, Page No: 333)

(peace be upon him) and his two Sahabah, as long as no travel is undertaken, acting upon the saying of the Prophet (peace be upon him), "Visit graves, for they remind you of the Hereafter." (Related by Muslim in his "Sahih [Book of Authentic Hadith]")Traveling for the purpose of visiting graves is not permissible. However, it is lawful to travel especially to visit the three Masjids (Mosques), as the Prophet (peace be upon him) said, "No journey should be made except to three Masjids: Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (Al-Masjid Al-Nabawy in Madinah), and Al-Masjid Al-Aqsa (Al-Aqsa Mosque in Jerusalem)." (Agreed upon by Al-Bukhari and Muslim to be Sahih)If a Muslim visits Al-Masjid Al-Nabawy, they can secondarily visit the grave of the Prophet (peace be upon him), the graves of his two Sahabah, the graves of the martyrs, and the occupants of Al-Baqî`. They can also visit Masjid Quba' (in a town near Madinah where the Prophet established the first mosque), as long as they do not travel especially for this purpose. However, if someone is in Madinah, it is lawful for them to visit the Prophet's grave, the graves of his two Sahabah, and also visit Al-Baqî`, the graves of the martyrs, and Masjid Quba'. But traveling long distances just to visit them is not permissible, according to the more correct of the two opinions maintained by the scholars, because the Prophet (peace be upon him) said, "No journey should be made except to three Masjids: Al-Masjid Al-Haram, this Masjid of mine, and Al-Masjid Al-Aqsa." When traveling to visit Al-Masjid Al-Nabawy, visiting the grave of the Prophet (peace be upon him) and the other graves must be subordinate to this. So when someone arrives at the Masjid, they should engage themselves in offering Salah (Prayer), as much as they can, and then visit the graves of the Prophet (peace be upon him), and his Sahabah. They should ask Allah to send His Peace and Blessings upon the Prophet (peace be upon him), greet him with Salam (Islamic greeting of peace) and supplicate for him. They should then greet Al-Siddiq (Abu Bakr, may Allah be pleased with him) and supplicate for him; and then greet Al-Faruq ('Umar) and supplicate for him. This is the Sunnah (what was reported from the Prophet). The same should be done at other graves. So if someone visits Damascus, Cairo, Riyadh, or any other city, it is desirable for them to visit the graves that are there to take lessons, remember death, and do kindness to the deceased by supplicating to Allah for them and asking Him to show mercy to them, if they are Muslims. The Prophet (peace be upon him) said, "Visit graves, for they remind you of the Hereafter." He (peace be upon him) used to teach his Sahabah, when they visited graves to say: "As-salamu `alaykum (May Allah's Peace be upon you) dwellers of the abode from the believers and Muslims. We will, In sha'a-Allah (if Allah wills), surely follow you. We beg of Allah safety for us and you." In another version of the Hadith, "May Allah have mercy on those who have gone ahead of us, and those who will come after." It is the Sunnah to do so, but without traveling especially for this purpose. However, it is not permissible to visit them to supplicate to them beside Allah, as

(Part No : 5, Page No: 334)

this is Shirk (associating others with Allah in His Divinity or worship) and worshipping other than Him. Allah

(Glorified and Exalted be He) has declared this to be Haram (prohibited) for His Servants when He says:﴾ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴿And when He (may He be Praised) says:﴾ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴿﴾ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴿Allah (may He be Praised) makes it clear that calling upon dead believers and others is Shirk and worshipping other than Him. Allah (may He be Praised) also says:﴾ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴿He thereby calls supplicating to other than Allah Kufr (disbelief). It is obligatory upon Muslims to beware of this and it is obligatory on the scholars to clarify these matters for people, so they will be aware of Shirk. Many ordinary people, when passing by graves of those whom they glorify, implore their help and say, "O so-and-so! Madad! Madad! (Give me strength)," "I seek your help", "Help me", "Support me" or "Cure my illness." All of this is major Shirk - and may Allah protect us from it! These things can only be asked from Allah (Glorified and Exalted be He), not from the dead nor from any other creature.

As for those who are alive, they can be asked what they can do, if they are present and can hear you, by speaking directly to them, or by writing, by phone, or any similar sensible means. They can be asked by these means to do whatever they are able to do, such as to help in your home, work on your farm, etc., because they are acquaintances of yours or you help each other out. There is nothing wrong in this, as Allah (Glorified and Exalted be He) says in the story of Musa (Moses, peace be upon him):﴾ The man of his (own) party asked him for help against his foe ﴿

But asking the dead, those who are absent, unseen, or inanimate objects, such as idols, to cure an illness, to grant victory against an enemy, etc., this is major Shirk. The same ruling applies to asking a living person who is present to do what none but Allah (may he be Praised and Glorified) can do. This is also considered as Shirk, because making Du'a' (supplications) to those who are absent without using physical means, shows that you believe that they know the Ghayb (Unseen) or that they hear your Du'a', even if they are far from you. This is a false belief that entails declaring anyone believing it to be Kafir (disbeliever). Allah (Glorified and Exalted be He) says:﴾ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh" ﴿The same ruling applies if you believe that someone has a certain secret power over the universe which they can use to give whoever they want or deprive whoever they want, as some ignorant people believe of those they call the Awliya' (pious people). This is Shirk Al-Rububiyyah (associating others in the Lordship with Allah), which is graver than the Shirk of worshipping idols. Thus, the Shar'y (Islamically lawful) visit to the deceased is to ask Allah to have mercy on them, to remember the Hereafter and prepare oneself for it, and to remember that you will die as those who have already died and to prepare yourself for the Hereafter, and to supplicate to Allah for your deceased fellow Muslims asking Him to have mercy on them. This is the wisdom behind permitting visits to graves. May Allah grant us success!

(Part No : 5, Page No: 336)

Do sins erase blessings?

Q: A sister from Riyadh asks: I read that one of the consequences of sin is punishment from Allah and loss of blessings, and I wept with fear because of that. Please advise me.

A: Undoubtedly, committing sins is one of the causes of Allah's wrath, loss of blessings, withholding of rain and being overtaken by the enemy. Allah (Exalted be He) says:﴾ And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed). ﴿**and:**﴾ So We punished each (of them) for his sins; of them were some on whom We sent Hâsib (a violent wind with shower of stones) [as on the people of Lût (Lot)], and of them were some who were overtaken by As-Saihah [torment - awful cry. (as Thamûd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves. ﴿**There are many similar Ayahs to the same effect. It was authentically reported that the Prophet (peace be upon him) said:**﴾ A man is deprived of provision for a sin he commits ﴿

So, Muslim men and women must beware of sins, and must repent for that what they have committed in the past. They also should think positively about Allah, hoping for His forgiveness and fearing His wrath and punishment. Allah (Exalted be He) says in His Glorious Book about His righteous servants:﴾ Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us. ﴿

(Part No : 5, Page No: 337)

He (Glorified be He) also says:﴾ Those whom they call upon [like 'Isâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Isâ (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of! ﴿**and:**﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴿

However, Muslim men and women are to seek the means that Allah has permitted, placing their hope in Him and fearing Him; pursuing the means while also putting their trust in Allah and depending on Him to bring what they hope for and keep them safe from what they fear. Indeed, He is the Ever-Responsive and Most Generous. Allah (Glorified and Exalted be He) says:﴾ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴿﴾ And He will provide him from (sources) he never could imagine. ﴿**He (Glorified be He) says:**﴾ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ﴿**and:**﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿

So, you must repent to Allah from whatever sins you have committed in the past and be steadfast in obeying Allah, while thinking positively of Him and fearing His wrath. Be of good cheer and have the hope of a positive end. May Allah grant us success!

Committing major sins affects one's faith

Q: What is the ruling on committing sins, particularly major sins? Does this affect one's faith?

A: Yes, this has a great effect on one's faith. Committing the grave sins such as Zina (sexual intercourse and/or adultery), drinking wine, killing unjustly, consuming Riba (usury), backbiting, tale-bearing, etc., has an impact on one's faith in the Oneness of Allah and believing in Him. It weakens one's faith, but a Muslim is not to be accused of Kufr (disbelief) for commiting any of these sins, as long as he does not consider them lawful. Al-Khawarij (Kharijites, a Muslim sect who rebelled against both `Ali bin Abi Talib and Mu'awiah bin Abi Sufyan to found their independent group, then denied the principles of the Sunnah and divided into various sub-sects) **consider as Kafir Muslims who commit sins such as Zina, theft, being undutiful to parents and other major sins; even if such a person does not consider the act to be lawful. This is a great mistake on the part of** Kharijites. **Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) neither consider such a person a Kafir, nor believe that he will abide in the Hellfire forever. Rather, they view that the Iman (belief) and Tawhid (belief in the Oneness of Allah/ monotheism) of this person are incomplete. Such a person is not to be accused of committing major Kufr, but that their Iman (belief) is incomplete and weak. Therefore, Allah legislated that the fornicator must be given one hundred lashes and exiled for a year if he or she is not married as Hadd (legal penalty). Allah also legislates that the intoxicated person is to be lashed and not to be executed. This also applies to a thief whose hand must be cut off and should not be executed. Had committing Zina, intoxication and robbery carried the ruling of major Kufr (disbelief), they would have been executed as the Prophet (peace be upon him) said: "Whoever (a Muslim) abandons their faith, is to be executed."(Related by Al-Bukhari (may Allah be merciful with him) in his Sahih [Authentic Hadith Book]).**

This indicates that committing sins does not constitute Riddah (apostasy), but weakens and decreases one's faith. Thus, Allah legislated disciplining them by applying these prescribed penalties so that they may turn to their Lord in repentance and be deterred from committing what Allah (Glorified be He) has made unlawful. The Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) **view that the sinner is between two ranks and will**

abide in the Hellfire forever if they die believing in this. This opinion contradicts Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) and agrees with the Kharijites. **Yet, both sects are wrong.**

The correct opinion is the first one which is the belief of Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). They view that such a person is to be considered a sinner, there is weakness in their faith, and is in great danger of incurring Allah's Anger and Punishment. However, they are not to be accused of committing major Kufr (disbelief) i.e., Riddah (apostasy) from Islam. Consequently, they will not remain in the Hellfire forever if they die committing some of these sins. This is up to Allah; if He wills, He may forgive them and if He wills, He will punish them in proportion to the sins they died upon; Allah will then take them out of Hellfire. None will abide in the Hellfire forever except the disbelievers. After spending the period Allah has decreed upon them, they will be taken out of Hellfire and will enter Paradise. This is the preponderant opinion which is reported repeatedly from the Prophet (peace be upon him), unlike the opinion of Kharijites and Mutazilites. **Allah (Exalted be He) says:**﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿**He (Glorified be He) makes everything other than Shirk (associating others with Allah in His Divinity or worship) dependent on His Will, (Glorified and Exalted be He).**

As for those who die while committing major Shirk (associating others in worship with Allah), they will abide in Hellfire forever and they will not be admitted to the Jannah (Paradise) as Allah (Glorified be He) says:﴾ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ﴿**Allah (Glorified be He) also says:**﴾ It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide. ﴿**There are many Ayahs to the same effect.**

When a disbodient enters the Hellfire, they will remain therein until Allah wills, but will not dwell in Hellfire forever like the disbelievers. They may remain there for a long time, but this is temporary and not permanent as the disbelievers as Allah (may He be Glorified says in Surah Al-Furqan about the Mushrik (one who associates partners with Allah), the murderer, and fornicator:

﴿ and whoever does this shall receive the punishment. ﴾﴿ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; ﴾**Thus, those who commit major sins will abide in the Hell-fire temporarily unlike disbelievers who will abide therein forever. As for the polytheists, Allah (Glorified and Exalted be He) says inSurah Al-Baqarah:**﴿ Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. ﴾**InSurah Al-Ma'idah, Allah (Glorified be He) says:with regard to the unbelievers:**﴿ They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment. ﴾

Belief must accompany the pronouncement of the Two Shahadahs

Q: Undoubtedly, the pronouncement of the Two Shahadahs (Testimonies of Faith: There is no god but Allah; Muhammad is the Messenger of Allah) must be accompanied with belief, so what is required to be believed in?

A: Firstly, it is obligatory to verbally pronounce the Two Shahadahs and anyone who is capable of pronouncing them but refrains from that, will not enter Islam until they do, according to the Ijma` (consensus) of Muslim scholars. Moreover, the pronunciation should be based on true belief and conviction in the meaning of the Two Shahadahs, attesting that there is no true deity except Allah. If a person pronounces the Two Shahadahs while disbelieving in them, like the hypocrites who say them while believing that there are other gods with Allah, the pronunciation will not avail them and they will not truly embrace Islam inwardly. Allah (Exalted be He) says: ﴾ Verily, the hypocrites will be in the lowest depth (grade) of the Fire ﴿ **He (Glorified and Exalted be He) says:** ﴾ And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not. ﴿ **Therefore, it is obligatory to believe deep in the heart and have Yaqin (certainty) that there is no true deity except Allah. And if one disdains to submit to the Shar` (Law) of Allah, they have committed Kufr (disbelief) and their pronouncing the Two Shahadahs will not avail them. Allah (Exalted be He) says:** ﴾ That is because Allâh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). And verily, Allâh - He is the Most High, the Most Great. ﴿

(Part No : 5, Page No: 341)

Allah (Glorified be He) also says: ﴾ And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!" ﴿ **Similarly, if one disdains to testify that Muhammad is the Messenger of Allah or pronounces it while disbelieving in it, they are a Kafir (disbeliever). They will continue to be so until they believe that Muhammad is the Messenger of Allah and they start to follow his Shari`ah (Islamic law). This is a matter of Ijma` among the Muslim scholars. It is Allah Alone Whose help can be sought.**

Impermissibility of initiating greetings with Kafirs

This letter is from `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable brother Mr. Sh. A. G. may Allah protect him.

As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In regard to your Fatwa request registered in the Department of Scholarly Research and Ifta' under no. 1841 on 1/5/1408 in which you ask many questions, I would like to inform you that it is not permissible to initiate greetings with non-Muslims. On the other hand, it is Sunnah (action following the example of the Prophet) to greet Muslims, even if they are known to commit sins but you can advise them, command them to do good and forbid them from evil. If, however, they insist on their sins and reject your advice, you can stop initiating greetings with them and returning their greetings. Moreover, the Permanent Committee for Scholarly Research and Ifta' has previously issued Fatwas (legal opinions issued by a qualified Muslim scholar) in this regard and the copies are attached to this letter. You will find them beneficial, in sha'a-Allah (if Allah wills).

May Allah guide us all to what pleases Him! Peace be upon you!

Advising those who commit sins openly

Q: We received a letter from Kuwait in which the sender is complaining from his Muslim brother who is committing sins. Despite advising him, he started committing these sins openly and the inquirer wants to know what he should do.

A: It is the duty of Muslims to advise one another, cooperate in virtuousness and piety and exhort one another to truth and patience. Allah (Exalted be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿**He (Glorified be He) also says:**﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿**Further, the Prophet (peace be upon him) said,**﴾ "Religion is sincerity!" They said, "To whom, O Messenger of Allah?" He (peace be upon him) answered, "To Allah, His Book, His Messenger, and the Imams (leaders) of Muslims and their common people." ﴿**(Related by Muslim in his Sahih [Authentic Hadith Book])These Ayahs (Qur'anic verses) and Hadith stress the obligation of advising one another, helping one another in goodness and exhorting one another to the Truth. Therefore, if a Muslim finds their brother neglecting any of the duties that Allah has laid upon him or committing a prohibited act, they should advise him, enjoin good and forbid evil with the aim of having a better society full of goodness and free from evil. Allah (Glorified and Exalted be He) says:**﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿

The Prophet (peace be upon him) said,﴾ Anyone of you who sees an evil action, let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith). ﴿**(Related by Muslim in his Sahih)Dear questioner, since you have advised your Muslim brother and guided him to the Right Path but he still insists on committing sins openly, you should abandon him and not take him as your friend. You should encourage others who may have an influence on him or whom he respects more to advise him and invite him to Allah, maybe he will be guided. However, if you find that abandoning him makes him commit more sins whereas being in contact with him deters him and is better for his religion, do not abandon him. Basically, abandonment is meant as a remedy and if the remedy increases the illness, drop it and keep on advising him, enjoining good and forbidding evil without taking him as a companion or a close friend, may Allah bring benefit by it. This is the best opinion given by Muslim scholars (may Allah be merciful to them all) in this regard.**

Ruling on funeral ceremonies

Q: According to our customs, when someone dies, people gather outside their house, ornamental light bulbs are hung (like in weddings) and the deceased's family line up. Condolers pass by each one of them, put their hands on their chests and supplicate to Allah for them saying "May Allah reward you greatly!" Is this gathering and these practices in accordance to Sunnah (whatever is reported from the Prophet)? If they are not, what is the Sunnah in this situation? Please, enlighten us and may Allah reward you well!

A: Your practice is not in accordance to the Sunnah and we do not know of any basis for it in Shari‘ah (Islamic law). The Sunnah is to console the bereaved family in no special way and without holding any gatherings. Moreover, it is permissible for Muslims to console the bereaved family in the house, on the road, at the Masjid (mosque) or in the graveyard, whether before or after the Funeral Prayer. It is also permissible to shake hands with the bereaved and supplicate to Allah for them, saying "May Allah reward you greatly, console and comfort you, and compensate you for your distress!" If the deceased is a Muslim, they ask Allah to forgive them and be merciful to them. Similarly, it is permissible for women to console one another, men to console women and vice versa, provided that consolation does not involve Khulwah (being alone with a member of the opposite sex) or shaking hands if the woman is non-Mahram (not a spouse or an unmarriageable relative). May Allah guide Muslims to understanding His Religion and holding fast to it, for He is the Best One to be asked!

Ruling on reciting Al-Fatihah over the graves of the Awliya'

Q: What is the ruling on visiting the graves, especially of the Awliya' (pious people) as called in some neighboring Arab countries and reciting Al-Fatihah? Nevertheless, some admit that they do not intend Shirk (associating others with Allah in His Divinity or worship), but claim that if they do not visit them, they will come to them in a dream asking them, why they had not come? What is the ruling on this action? May Allah reward you best.

A: It is an act of Sunnah for men to visit graves, as legislated by Allah (Glorified be He).

(Part No : 5, Page No: 346)

The Prophet (peace be upon him) said: (Visit the graves for they remind you of the Hereafter.) **(Related by Imam Muslim in his Sahih [Authentic Hadith Book])It was reported also by Muslim in his Sahihon the authority of** Buraydah ibn Al-Husayb **(may Allah be pleased with him) that he said:** (The Prophet (peace be upon him) used to teach his Sahabah (Companions) to say the following when visiting the graves: As-salamu `alaykum (May Allah's Peace be upon you), dwellers of the abode, from believers and Muslims; and if Allah wills, we shall join you. I beg of Allah safety for us and you.)

It was authentically reported on the authority of `Aishah **(may Allah be pleased with her) that the Prophet (peace be upon him) used to say when visiting the graves:** ( As-salamu `alaykum (May Allah's Peace be upon you), dwellers of the abode, from believers and Muslims. May Allah have mercy upon those who have gone ahead of us, and those who come later on. [According to another narration he (peace be upon him) added: O Allah, forgive the people of Baqî` Al-Gharqad.]) **He (peace be upon him) did not recite Surah (Qur'anic chapter) Al-Fatihah or any other Surah when visiting the graves. Reciting it at the time of the visit is Bid'ah (innovation in religion). The Prophet (peace be upon him) said:** (Anyone who introduces something into this matter of ours (Islam) that is not part of it will have it rejected.) **(Agreed upon by Imams Al-Bukhari and Muslim) Ina narration by Muslim(may Allah be merciful to him), the Prophet (peace be upon him) is reported to have said:** (Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.) **Inthe Sahih Book of Muslimon the authority of** Jabir ibn `Abdullah Al-Ansary **(may Allah be pleased with them), the Prophet (peace be upon him) used to say in his Khutbah (sermon) on Friday,** (The best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad (peace be upon him), the most evil of matters are those which are newly-invented (in religion), and every Bid`ah (innovation in religion) is a Dalalah (deviation from the right).) **The same Hadith was related by Al-Nasa'ywith the following addition:** (Every Dalalah will be in the Fire)

Muslims should abide by the purified Shar' (Law) and avoid committing Bid'ahs when visiting the graves or other places. Visitation is Mashru' (Islamically permissible) for the graves of all Muslims - Awliya' or not - since all male or female believers are Awliya' (pious servants) of Allah. Allah (Glorified and Exalted be He) says: (No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.)(Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).) **In Surah (Qur'anic chapter) Al-Anfal,Allah (Glorified be He) says:** (and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious - See V.2:2), but most of them know not.)

(Part No : 5, Page No: 347)

It is not permissible for the visitors or others to invoke the dead, seek their help, vow for them or slaughter sacrifices at their graves or at any other place, in a way to draw closer to them in the hope that they intercede on their behalf or to heal their sick people or give them victory over their enemies, and so on. All these matters come under 'Ibadah (worship) which should be all devoted to Allah Alone. Allah (Glorified be He) says: (And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)) **And:** (And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).) **And:** (And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.) **And:** (And your Lord has decreed that you worship none but Him.) **And:** (So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).) **And:** (Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists).)("He has no partner. And of this I have been commanded, and I am the first of the Muslims.") **There are many Ayahs (Qur'anic verses) to the same effect. It was authentically reported that the Messenger of Allah (peace be upon him) said:** (The right of Allah over His Slaves is that they should worship Him and not associate anything with Him.) **(Agreed upon by Imams Al-Bukhari and Muslim)on the authority of** Mu`adh **(may Allah be pleased with him). This includes all acts of worship like Salah (Prayer), Sawm (Fast), Ruku' (bowing), Sujud (prostration), Hajj, Du'a' (supplication), sacrifice, vows and others, as mentioned in the previous Ayahs.It was reported in the Sahih Book of Muslimon the authority of** `Aly **(may Allah be pleased with him) that the Prophet (peace be upon him) said: "Allah**

curses the one who sacrifices to anyone other than Allah."It was reported in the Sahih Book of Al-Bukharion the authority of `Umar ibn Al-Khattab **(may Allah be pleased with him) that the Prophet (peace be upon him) said:** ❨ Do not exaggerate in praising me as

(Part No : 5, Page No: 348)

the Christians exaggerated in praising the son of Mary, for I am only His slave; rather, say, "The Slave of Allah and His Messenger." ❩There are many known Hadiths commanding devoting `Ibadah to Allah Alone and forbidding Shirk. As for women, they should not visit graves, for the Messenger of Allah (peace be upon him)❨ Cursed the women who visit graves. ❩The wisdom behind this - Allah knows best - is that their visit may cause Fitnah (temptation) for them and for men. At the beginning of Islam, visiting the graves was forbidden to block all means and ways leading to Shirk. However, when Islam became widespread and Tawhid (belief in the Oneness of Allah) prevailed, the Prophet (peace be upon him) allowed visitation for all, then specified that women are prohibited from visiting graves, to block all means leading to Fitnah.

As for the graves of Kafirs (disbelievers/non-Muslims), there is no problem to visit them out of remembrance of the Hereafter and learning lessons; but one should not invoke Allah for them or ask Him to forgive them. It was authentically reported inthe Sahih Book of Muslimthat the Prophet (peace be upon him) asked Allah's Permission to ask forgiveness for his mother, but he was not permitted, and when he asked Allah's Permission to visit her grave, he was permitted; this is because she died in Jahiliyyah (pre-Islamic time of ignorance), while embracing the religion of her people.

I ask Allah to guide Muslims - male and female - to understand religion and to adhere to it through their words, actions and beliefs. I ask Allah to protect us all from all violations against the purified Shar`. He is the one Capable of doing so. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions.

(Part No : 5, Page No: 349)

Ruling on students standing up for teachers

Q: What is the religious ruling on students standing up for teachers out of respect?

A: Male and female students should not stand up for a teacher; the least that can be said about such an act is that it is highly Makruh (reprehensible). Anas **(may Allah be pleased with him) said,** "None among the people was more beloved to them (i.e., the Companions) than the Messenger of Allah (peace be upon him), yet when they saw him none of them stood up for him, for they knew how much he hated that." **The Prophet (peace be upon him) said,** "Whoever likes the people to stand up for him, let him take his place in Hell."

This ruling applies equally to both males and females. May Allah guide us to all that pleases Him and ward off from us matters that are displeasing to Him and may He keep us away from what He prohibited. We implore Allah to grant us all useful knowledge and help us act upon it. He is the Most Munificent and Generous.

Useful answers related to dreams and Sawm on behalf of the dead

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to the honorable brother N.H.A. May Allah guide him!**

As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

Your letter reached me - may you reach to all good by Allah's Guidance. It included five questions and following are their answers: First, your mother had a repeated dream about collecting some sheep and every time she collects some, the others go loose, till she felt tired.

A: Such a dream is Makruh (reprehensible). It is prescribed by Shari`ah (Islamic law) for whoever sees such a bad dream to spit drily on the left side three times upon waking up, and seek refuge with Allah three times from Satan and from the evil of what they saw (in the dream). Then they should go back to sleep on their other side and what they saw will not harm them. Also, they should not tell anyone about what they saw. The Prophet (peace be upon him) said, "A good dream is from Allah and a bad dream is from Satan. Thus, whoever has seen (in a dream) something they dislike, they should spit drily thrice to their left side and seek refuge with Allah from its evil for it will not harm them." According to another narration, "Let them seek refuge with Allah from its evil and not mention it to anyone, for it will not harm them." (Agreed upon by Imams Al-Bukhari and Muslim)

As for the he-goat which your mother took from the sheep which mixed with her own sheep, without telling its owner, then slaughtered and ate it, she should offer Tawbah (repentance to Allah) for this act. She should pay its value at that time to its owner; if she does not know him, she should give the value in charity for the poor on his behalf. I ask Allah to forgive her and us and all Muslims.

Second, your mother sees many times in dreams her sick mother during her lifetime and after her death.

The answer to this question is the same as the previous one, for it is a Makruh dream from Satan.

It is obligatory upon whoever sees a bad dream to do as we said in the answer of the first question.

Third, your grandmother suffered from a nearly chronic disease and used to break the Sawm (Fast) in Ramadan and to make up for the days she missed later and your mother used to help her by fasting on her behalf.

A: It is not permissible for someone to observe Sawm on behalf of another living person. Your grandmother is now dead - may Allah be merciful to her - so it is prescribed for your mother to fast on her behalf the days which she fasted on her behalf while she was still alive, for her Sawm on her behalf during her lifetime would not count. If she could not fast again, she is permitted to give in charity on her behalf half a Sa` (1 Sa` = 2.172 kg) of dates or other staple food of your area - this is approximately equivalent to one and a half Kilo - beside invoking Allah to forgive her and have mercy upon her.

Permissibility of setting out on a journey to comprehend and listen to the Qur’an from a good reciter

Q: In our city, there is a good reciter of Qur’an who observes Khushu‘ (the heart being attuned to the act of worship) in Salah (Prayer) to whom people come from remote cities, such as Riyadh, the Eastern Region and Al-Baha and others. What is the ruling on their coming to pray behind him? Is it right that they fall under the prohibition reported in the Hadith that reads, (Do not set out on a journey except to three Masjids (mosques): **Al-Masjid Al-Haram (the Sacred Mosque in Makkah), the Masjid of the Messenger** (peace be upon him) (Al-Masjid Al-Nabawy in Madinah), **and Al-Masjid Al-Aqsa (Al-Aqsa Mosque in Jerusalem)?**) **Kindly guide us. May Allah reward you best.**

A.B.F. **Al-Qasim**

A: We do not know of anything wrong with that; rather, this comes under setting out on a journey in quest of knowledge, and to comprehend and listen to the Ever-Glorious Qur’an from a good reciter. Traveling for this purpose does not fall under the prohibited setting out meant by the Hadith. Musa (Moses, peace be upon him) undertook a great journey to meet Al-Khadir **(peace be upon him) at the junction of the two seas seeking knowledge. Scholars among the Sahabah (Companions of the Prophet) and those who came after them used to travel all over territories and countries in quest of knowledge. The Prophet (peace be upon him) said,** (Anyone who travels a path seeking knowledge, Allah will make easy for them a path to Jannah (Paradise).) **(Related by** Imam Muslim **in his Sahih [Authentic Hadith Book])**

Ruling on taking books from school libraries

Q: A Muslim sister from ‘Unayzah in the Kingdom of Saudi Arabia poses the following question, “During my past studying years, we had in our school a library which includes a large number of books and magazines which were of no interest for the students. I love reading and keeping books. I liked the religious, medical and narrative books in our library and borrowed about four books to read them and then to give them back. However, due to being engaged in studying, I forgot to give them back to the library. Three years after graduating from the school, a friend told me that it is Haram (prohibited) to keep these book with me and that I should give them back to the library and that I am to be accounted for this on the Day of Resurrection. You should bear in mind that I was ignorant of this ruling when I borrowed them. Moreover, the library was of no interest for the teachers or students. Besides, I benefit from these books much, particularly the religious ones, and I do not want to give them back.” What is the ruling? May Allah reward you well.

A: You should give these books back to the library, for they come under the same ruling of Waqf (endowment) for the library. No one is permitted to take books from general libraries or school libraries without asking permission from the person in charge by way of borrowing for a specified period. You should also repent to Allah (Exalted be He) for this act. We ask Allah to forgive you, for He is the Best to be asked.

Obeying the father kindly

Q: A Muslim brother from the Arab Republic of Egypt after offering greetings to Your Eminence asks about what should he do with his father who commits deeds that violate the rules and ethics of the Shari'ah (Islamic law).

A: Wa 'alaykum As-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

We ask Allah (Exalted be He) to guide your father and help him to repent. We advise you to be lenient with him and to offer him advice in a kind way and never to give up the hope of his being guided. Allah (Glorified be He) says, ﴾ And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination. ﴿﴾ But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. ﴿ **Allah (Glorified and Exalted be He) orders us to thank parents along with thanking Him and to accompany them in this worldly life with appropriate kindness, even if they strive to make one disbelieve in Allah. Thus, you learn that Islam enjoins on you to behave kindly with your father and do good to him even if he does you wrong. You should strive to call him to Al-Haqq (the Truth), hoping that Allah may guide him through you. It is not permissible for you to obey him in a sin. We advise you also to seek help from Allah (Glorified and Exalted be He) to guide him and then from your righteous relatives such as uncles and others whom your father appreciate and respect hoping that he may accept their advice. We ask Allah to grant us, you and your father guidance and sincere Tawbah. He is All-Hearer, Ever Near. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

(Part No : 5, Page No: 355)

Miscellaneous questions and their answers

Q 1: Many Muslims are lenient regarding ruling by other than Allah's Law and think that this leniency does not affect their adherence to Islam. Some even deem judging by laws other than those revealed by Allah as lawful and are indifferent to the consequences of this. What is the ruling on this?

A: This requires a detailed answer. Anyone who rules by laws other than those laid down by Allah while knowing the obligation of ruling according to the Law revealed by Allah, and is aware that by doing so they have violated the Shari'ah (Islamic law), but in spite of this they regard this matter as permissible and believe that they have done nothing wrong and that it is permissible to rule by other than Allah's Law is a Kafir (disbeliever) who is guilty of major Kufr (disbelief) according to all Muslim scholars. Ruling according to other than Shari'ah includes judgment according to man-made laws which are laid down by Christians, Jews and the like who claim that it is permissible to use these laws in judgment, or claim that they are better than or as good as Allah's Laws, and that people have the choice either to rule according to the Qur'an and Sunnah or man-made laws. Indeed, anyone who believes in the validity of these aforementioned claims has committed Kufr by the Ijma' (consensus) of Muslim scholars as mentioned previously. As for those who rule by other than Allah's revealed Law to satisfy an inclination or to secure a transient worldly gain, while admitting that by doing so they are disobeying Allah and His Messenger (peace be upon him) and have committed a grave Munkar (an act unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and that it is obligatory on them to rule according to Allah's Law, they will not be guilty of major Kufr. Nevertheless, they are guilty of a grave Munkar, a major sin and a minor act of Kufr (disbelief); this is the opinion of Ibn 'Abbas, Mujahid **and other scholars. By doing so they are judged to have committed an act of Kufr, Zhulm (injustice), and Fisq (flagrant violation of Islamic law) that does take them out of Islam, as it does not constitute major Kufr.**

(Part No : 5, Page No: 356)

This is the opinion of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body). Allah (Exalted be He) says, (And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed)(And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).)(And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).)(And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].)(But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.)(Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.)**The Judgment of Allah is certainly the best judgment and must be followed for it achieves the welfare and happiness of this Ummah (Muslim nation), in this world and in the hereafter, and the well-being of the entire world, but regretfully most people are unaware of this fact. Allah is the One sought for help. There is neither might nor power except with Allah, The Most High, the Most Great.**

Q 2: Is it sufficient to pronounce the first Pillar of Islam, that is the Shahadah (Testimony of Faith): "La ilaha illa Allah, Muhammad Rasul Allah (There is no deity but Allah, Muhammad is the Messenger of Allah)," or there are other tenets that must be fulfilled in order to complete one's embrace of Islam?

A: If a non-Muslim testifies that there is no deity but Allah and that Muhammad is the Messenger of Allah out of belief and Yaqin (certainty), and awareness of the meaning, and acts according to this, they have entered Islam. The person should then be asked to offer Salah (Prayer) and to fulfill the other rules of Islam. When the Prophet (peace be upon him) sent Mu`adh **to** Yemen, **he (peace be upon him) said to him,** (Invite them to testify that there is no god but Allah and that Muhammad is the Messenger of Allah. If they obey you in that, inform them that Allah has enjoined on them five prayers (to be offered) in every day and night.

(Part No : 5, Page No: 357)

If they obey you in that, inform them that Allah has enjoined on them Sadaqah (i.e. obligatory charity) to be taken from the rich among them and given to the poor among them.) The Prophet (peace be upon him) ordered that they should be directed to perform Salah and give Zakah (obligatory charity) after they declare Tawhid (Oneness of Allah) and Iman (faith) in the Messenger (peace be upon him). If a non-Muslim does so, they take the ruling of Muslims. They should then be asked to offer Salah and observe the other religious principles. If they refrain from doing them, they will fall under other rulings, such as if they abandon Salah; the ruler must ask such a person to repent; otherwise, they will be subject to capital punishment. The same applies to the rest of the rulings of Islam, according to which they should be dealt with as they deserve.

Q 3: We heard of the people called Gog and Magog in the Glorious Qur'an, where are they now and what is their role in today's world?

A: Gog and Magog are human beings who will emerge towards the end of time. They live in the eastern part of the world. Turks are from those people but they were left outside the dam whereas Gog and Magog remained behind the Dam. Turks were outside the dam. However, Gog and Magog are among the eastern peoples which live in the Far East, such as the People's Republic of China and neighboring areas. The time when they emerge will follow the emergence of Al-Dajjal (the Antichrist) and the descent of 'Isa (Jesus, peace be upon him), son of Maryam (Mary, peace be upon her). They were those who remained behind the dam which Dhu Al-Qarnayn built, from inside while the Turks and Tatars were outside. When it is the time that Allah (Glorified and Exalted be He) has willed for them, they will come out from their location and spread in the earth. They will create serious troubles in the earth. Then Allah will send maggots (myiasis) upon them that will attack their necks until they perish as if a single person. This is as authentically reported in the authentic Hadiths of the Prophet (peace be upon him). The Prophet 'Isa (peace be upon him) and Muslims will fortify themselves against these people as this will occur in the time of 'Isa (peace be upon him) after the emergence of Al-Dajjal.

(Part No : 5, Page No: 358)

Q 4: All praise be to Allah Alone, I am a Muslim woman. I try to do all that pleases Allah and adhere to the Islamic Hijab (veil). However, my mother, may Allah forgive her, does not want me to wear the Hijab and orders me to go to cinemas and to watch television and videos, etc. She tells me, "If you do not amuse yourself, you will grow old and your hair will turn grey."

A: It is your duty to be gentle with your mother, do good to her and speak to her in a respectful manner, for a mother has a great right on her children. However, one must not obey one's mother or anyone else in evil matters. The Prophet (peace be upon him) said, (Obedience is only in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).)(There should be no obedience to any created being if it involves disobedience to the Creator.)This applies to a father, husband, and others; no one is to be obeyed in an act that involves disobedience to Allah in compliance to the previously mentioned Hadith. However, a wife, son and the like should show kindness and use good ways to solve problems through illustrating the evidence of Sharī`ah (Islamic Law) and the obligation of obeying Allah (Exalted be He) and His Messenger (peace be upon him) and the seriousness of disobeying them. Moreover, one should be characterized by perseverance to the truth and disobedience of those who urge contradicting the Ordinances of Allah; be it a husband, a father, a mother or anyone else. It should be mentioned that there is no harm in watching programs that do not involve disapproved things such as scientific seminars, useful lessons. One must ensure that what is viewed on television and videos are devoid of any scenes condemned by Sharī`ah. Going to the cinema is impermissible owing to what it is showed in it from the prohibited things.

Q 5: We hear that some people name their sons 'Abdul-Rasul (Slave of the Messenger), 'Abdul-Naby (Slave of the Prophet) and 'Abdul-Hasan (Slave of Al-Hasan). What is the ruling?

A: It is not permissible to declare a person to be an 'Abd (slave) to other than Allah (Glorified be He). Abu Muhammad ibn Hazm, **the famous Imam, said: "They (scholars) are agreed that all names which indicate servitude to other than Allah such as 'Abd 'Amr and 'Abd-ul-Ka'bah and so on, are Haram (prohibited) except 'Abd-ul-Muttalib." It is not permissible to give names that indicate worshipping other than Allah, such as 'Abdul-Naby, 'Abd-ul-Ka'bah, 'Abd 'Aly, 'Abdul-Hasan**

'Abdul-Husayn and the like. As for 'Abdul-Muhsin, it is permissible, since Al-Muhsin (The Beneficent) is one of the Beautiful Names of Allah (Glorified and Exalted be He).

The names liked most by Allah are 'Abdullah (Slave of Allah) and 'Abdul-Rahman (Slave of the Most Merciful) and the truest are Harith (i.e. cultivator, plowman etc) and Hammam (energetic, spirited etc). It was reported on the authority of Ibn 'Umar, **as a Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) that:**(The dearest names to Allah are 'Abdullah and 'Abdul-Rahman.)**(Related by** Muslim, Abu Dawud and Al-Tirmidhy) **Ina narration by** Al-Tabarany **on the authority of** Ibn Mas'ud, **he said:**(The dearest names to Allah are those that indicate servitude to Him and the truest names are Harith and Hammam.)

Q 6: I listen to the "Nur 'ala Al-Darb" (Light on the Path) program. I have benefited much from it, especially, when I learned from this program that Awliya' (pious people) and the dead avail man nothing. When I informed my family about this, they accused me of Kufr (disbelief) and told me that Awliya' will hurt me and even dreamt that these pious persons attacked me. What do you say to those people whose minds are saturated with superstitions and Bid'ahs (innovation in religion) that are wide spread in Arab countries?

A: We advise everyone to fear Allah (Glorified and Exalted be He) and know that happiness and salvation in this life and in the Hereafter lie in worshipping Allah Alone and following in the footsteps of the Prophet (peace be upon him), for he (peace be upon him) is the best of Awliya' (pious persons). Indeed, Messengers and Prophets (peace be upon them) are the finest people and the best of the pious and righteous. Those ranked after them in excellence are the Sahabah (Companions) of the Prophets (may Allah be pleased with them) and then those who follow them. The best generation of this Ummah (Muslim nation) are the Sahabah of our Prophet (peace be upon him) and then other believers according to their respective ranks and degrees in piety.

The true Awliya' are the people of righteousness and committed adherence to obeying Allah and His Messenger. Our Prophet Muhammad ibn 'Abdullah (peace be upon him) stands at the head of the prophets and after them his Sahabah (may Allah be pleased with them) and then the closest to them in piety and then those next to them, according to their degrees in sincerity and faith as clarified above.

(Part No : 5, Page No: 360)

It is required of us to love them and imitate their example in goodness and righteous deeds, but it is not permissible for us to be attached to them and worship them besides or instead of Allah or to supplicate to them, turn to them for support, or to ask them for help such as saying, "O Messenger of Allah, help me! O 'Ali, help me! O Al-Hasan, help me or support me! O Shaykh Abdul Qadir or others, help me!" Worship is solely the Right of Allah. Allah (Glorified and Exalted be He) says,﴿ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴾And﴿ Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). ﴾And﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾﴿ Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil ﴾And﴿ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴾Allah calls them "Kafirun" (i.e. disbelievers) for having invoked others besides Allah. Moreover, Allah (Exalted be He) says,﴿ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴾Also,﴿ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴾﴿ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴾

Allah (Glorified be He) illustrates that those whom they call upon for help besides Him including Messengers, Awliya', or others do not hear their calls. They either call the dead, or those occupied with worshipping their Lord like the angels, or people not present who cannot hear them, or inanimate beings that neither hear nor perceive anything. Then, Allah (Glorified be He) informs us that if those worshipped were to hear such calls, they would not respond and will decline this worship on the Day of Judgment.

(Part No : 5, Page No: 361)

Accordingly, it is known that Allah (Glorified and Exalted be He) is the One Who hears the invocations and answers the supplicant if He (Glorified be He) wills. He is the only Sustainer Who can extend benefit and inflict Harm; the Sovereign over all, Able to do all things.

Therefore, one should be cautious against the worship of other than Allah or getting attached to the dead, the absent, inanimate beings, or other creatures. They neither hear invocations nor are they able to extend benefit or harm. As for present, living people, there is nothing wrong in seeking their help in matters within their capacity. Allah (Glorified and Exalted be He) says in the story of Musa,﴿ The man of his (own) party asked him for help against his foe ﴾Another example of this is calling upon Muslims brothers for help when facing Allah's enemies in the Cause of Allah. Indeed, Allah is the One Who grants success.

Q: Is it permissible to make a Khatmah (one complete reading of the whole Qur'an) on behalf of my parents, given that they are illiterate? Is it permissible to make a Khatmah for a literate person whom I want to give this Khatmah as a present? Is it permissible to dedicate the Khatmah for more than one person?

A: There is no mention neither in the Ever-Glorious Qur'an nor in the purified Sunnah (whatever is reported from the Prophet) that the Messenger of Allah (peace be upon him) or the Sahabah (Companions of the Prophet) gave any evidence to the permissibility of gifting the recitation of the Ever-Glorious Qur'an to parents or anyone else. Reciting the Ever-Glorious Qur'an is decreed in order to benefit from it and to contemplate its meanings and act upon it. Allah (Exalted be He) says:﴿ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴾And:﴿ Verily, this Qur'ân guides to that which is most just and right ﴾And:﴿ Say: "It is for those who believe, a guide and a healing." ﴾The Prophet (peace be upon him) said:

(Part No : 5, Page No: 362)

﴿ Read the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions. ﴾And:﴿ The Qur'an will be brought on the Day of Resurrection along with its people who used to act upon it, preceded by Surah Al-Baqarah and Al-`Imran, like two clouds, or two black shades with light between them, or like two flocks of birds spreading their wings, pleading on behalf of their companions. ﴾The meaning is that the Ever-Glorious Qur'an is sent down to be acted upon and to be contemplated and recited as an act of worshipping Allah, rather than for being presented to the dead or others. I know of no reliable legal foundation in the Shari'ah about reciting the Ever-Glorious Qur'an and gifting it to the parents. The Prophet (peace be upon him) said:﴿ Anyone who does an action that is not in accordance with this matter of ours (Islam) will have it rejected. ﴾

Some of the scholars advocated the permissibility of this act, and said: "There is no problem in gifting the reward of reciting the Ever-Glorious Qur'an or other acts of righteousness." They made Qiyas (analogy) with paying Sadaqah (voluntary charity) and Du'a' (supplication), and so on. However, the sound opinion is the first, based on the abovementioned Hadith. Had gifting the recitation of the Ever-Glorious Qur'an been permissible, the Salaf (righteous predecessors) would have done it. Qiyas is not to be drawn in acts of `Ibadah (worship), for it is Tawqifiy (bound by a religious text and not amenable to personal opinion) and is established only by the Nas (Islamic text from the Qur'an or the Sunnah). As for Sadaqah on behalf of the dead, supplicating Allah for them, performing Hajj or `Umrah (lesser pilgrimage) on behalf of another by someone who performed them first for himself and making up for the missed Sawm on behalf of the dead, all these acts are proved by Sahih (authentic) Hadiths reported from the Messenger of Allah (peace be upon him). May Allah grant us success.

Q 8: Kindly, explain for me the Saying of Allah (Exalted be He): ﴿ As for those who are wretched, they will be in the Fire, sighing in a high and low tone. ﴾ ﴿ They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills). ﴾ ﴿ And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end. ﴾ **Is it to be understood that whoever enters the Jannah (Paradise) may be expelled from it if Allah so wills? Have these two Ayahs (Qur'anic verses) been abrogated by any passages of the Qur'an, since they are mentioned in a Surah (Qur'anic chapter) that was revealed in Makkah?**

A: These Ayahs have not been abrogated; rather, they are Muhkamat (clearly decided Qur'anic verses, mostly concerning legal rulings). The scholars differed as to the meaning of Allah's Statement:﴿ except as your Lord wills. ﴾but they are agreed that the delight of the people of Jannah

(Part No : 5, Page No: 363)

will be everlasting and eternal; it will never cease or come to an end, and they will never be expelled from it. Hence after that, Allah (Exalted be He) says:﴿ a gift without an end. ﴾to refute what some people may imagine, that some may be expelled from Jannah, for they will abide therein forever. Therefore, Allah (Glorified be He) says:﴿ "Truly! The Muttaqûn (the pious - See V.2:2) will be amidst Gardens and water-springs (Paradise). ﴾﴿ "(It will be said to them): 'Enter therein (Paradise), in peace and security.' ﴾Allah (Exalted be He) states that they will be safe from death, safe from expulsion and safe from sickness. Hence, He (Glorified and Exalted be He) says:﴿ "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. ﴾﴿ "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." ﴾So, Allah states that they will abide therein forever and will never be expelled from it and will never die. Allah (Exalted be He) says:﴿ Verily, the Muttaqûn (the pious. See V.2:2), will be in place of Security (Paradise). ﴾﴿ Among Gardens and Springs, ﴾﴿ Dressed in fine silk and (also) in thick silk, facing each other, ﴾﴿ So (it will be). And We shall marry them to Hûr (fair female) with wide, lovely eyes. ﴾﴿ They will call therein for every kind of fruit in peace and security; ﴾﴿ They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, ﴾﴿ As a Bounty from your Lord! That will be the supreme success! ﴾So, Allah (Glorified be He) tells us that the people of the Jannah will be in a place of security where they will never be exposed to destruction and where the blessing will never be taken away from them. They will also be safe, and they will not face the danger of death, sickness, expulsion and they will never die.

Some of the scholars said that the phrase﴿ except as your Lord wills. ﴾refers to the extent of their stay in the grave rather than in Jannah, for although the Mu'min (believer) will be in one of the gardens and delights of Jannah, still that will not be Jannah itself, rather, it is a part of it, for a door will be opened from Jannah for the Mu'min in their grave, and some of its fragrance, goodness and blessings will reach them. Then after that they will be transferred to Jannah which is high above the heavens.

Some of the scholars said that what is meant by the phrase:﴿ except as your Lord wills. ﴾is the length of their standing in the place of Resurrection, for Judgment and reward or punishment, after they have been brought forth from their graves; then after that they will go to Jannah. And, some of the scholars said that the meaning includes both things, the time that they spend in their graves and the time that they spend in the place of standing (on the Day of Judgment), and their passage across the Sirat (the bridge over the Fire). During all of these places they are not in Jannah, but they will move from these places to Jannah.

Hence, we know that the matter is clear and there is nothing unclear or doubtful in it.

(Part No : 5, Page No: 364)

The people of Jannah will be blessed therein and will abide therein forever. There will be no death, no sickness, no expulsion, no hardship, no grief, no menstruation, no post-postpartum bleeding; rather, they will be in everlasting delight and goodness. Similarly, the inmates of Hell-Fire will abide in it forever; they will not be brought out of it. In their respect, Allah (Glorified and Exalted be He) says:﴿ Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! ﴾There are so many Ayahs to the same effect. As for Allah's Saying concerning them:﴿ except as your Lord wills. ﴾it refers to the time they will spend in their graves, or the time they will spend standing on the Day of Resurrection. After that they will be driven to Hell, where they will abide for eternity. In their respect, Allah (Exalted be He) says in Surah Al-Baqarah:﴿ Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. ﴾And, in Surah Al-Mai'dah:﴿ They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment. ﴾May Allah grant us success.

Q9: When does a non-Arab become better than an Arab?

A: The ruling on this is found in the Ayah (Qur'anice verse) of Allah (Glorified be He):﴾ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. ﴿**Thus, if a non-Arab has more Taqwa (fearing Allah as He should be feared), in this case they will be the superior, and vice versa. Merit, honor, and esteem is achieved by having Taqwa. Therefore, whoever has the most Taqwa is superior before Allah, whether Arab or non-Arab.**

Q 10: What is the ruling on accepting payment for teaching the Qur'an? The Imam in our village receives fees in return for teaching Qur'an to children.

A: There is nothing wrong in accepting payment in return for teaching Qur'an and teaching knowledge to people as they are in need of education. Teaching might pose a difficulty for teachers and do not allow them to earn a living. Therefore, the correct opinion is that there is nothing in accepting payment for teaching knowledge and helping people learn and memorize the Qur'an.

(Part No : 5, Page No: 365)

It was authentically reported from the Prophet (peace be upon him) that,﴾ Some of the Sahabah (Companions of the Prophet) went on a journey to some Arab tribes. The chief of the tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. The people asked the group of Sahabah to recite Ruqyah (Qur'an and supplications recited over the sick seeking healing). So, one of the Sahabah went and recited Surah Al-Fatihah and blew over the chief who was cured. The Sahabah stipulated to take from them a flock of sheep in return for their Ruqyah and the people paid them what they agreed upon. The Sahabah did not divide the sheep until they asked the Prophet (peace be upon him) about the matter, and he replied, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." ﴿(Related by Al-Bukhari in his Sahih [Authentic Hadith Book])The Prophet (peace be upon him) did not disapprove of what they had done. He (peace be upon him) also said,﴾ The most deserving thing for which you take payment is the Book of Allah. ﴿(Related by Al-Bukhari in his Sahih)This shows that it is permissible to accept payment for teaching Qur'an the same as it is permissible in return for reciting Ruqyah.

Q 11: What should we say regarding the deceased? We hear some expressions such as "the forgiven" or "the one granted mercy". Are such expressions permissible? What is your advice in this regard?

A: It is permissible to say "may Allah forgive them" or "may Allah be merciful to them" and the like, if the person was a Muslim. It is impermissible to say "the forgiven" or "the one granted mercy", since we cannot confirm that any person will be in Jannah (Paradise), Hellfire and so on, except for those whom Allah has confirmed in His Glorious Qur'an or His Messenger (peace be upon him). This is the opinion of the people of knowledge of Ahl-ul-Sunnah (those adhering to the Sunnah). Some of those who have been certified by Allah in His Glorious Qur'an to enter Hellfire are Abu Lahab and his wife, or those for whom the Messenger (peace be upon him) testified will enter Jannah such as Abu Bakr Al-Siddiq, `Umar ibn Al-Khattab, `Uthman ibn `Affan, `Ali and the rest of the honorable ten (may Allah be pleased with them) in addition to others he (peace be upon him) informed us will also enter either Jannah such as Abdullah ibn Salam, `Ukashah ibn Muhssin (may Allah be pleased with them both), or Hellfire such as his paternal uncle Abu Talib, `Amru ibn Luhay Al-Khuza`y and others

(Part No : 5, Page No: 366)

-we seek refuge in Allah from this. We should also affirm the same about them.

Regarding those not confirmed by Allah (Glorified be He) or affirmed by His Messenger to enter Jannah or Hellfire, we should not do so for them or for any other person by mentioning that they will be granted mercy or forgiveness except if based on a text from the Qur'an or the Sunnah (Whatever reported from the Prophet) of his Messenger (peace be upon him). However, Ahl-ul-Sunnah hope for the pious (to be granted mercy) and fear for wrongdoers (to be punished), and bear affirm that the people of Iman (faith) will enter Jannah, as they affirm that the Kuffar (disbelievers) will enter Hellfire, as clarified by Allah in His perspicuous Book:﴾ Allâh has promised the believers, men and women, Gardens under which rivers flow to dwell therein forever ﴿(Surah Al-Tawbah). He also states in the same Surah:﴾ Allâh has promised the hypocrites - men and women - and the disbelievers, the Fire of Hell; therein shall they abide. It will suffice them. ﴿Some people of knowledge hold the opinion supporting the permissibility of bearing witness for a person to enter Jannah or Hellfire if two or more people confirm that someone was pious or evil. Their opinion is based on many authentic Hadiths reported in this regard.

Q 12: What is the meaning of Allah's Saying: ﴿ And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. ﴾ ﴿ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace. ﴾

Do these Ayahs (Qur'anic verses) mean that a person who commits all of the three mentioned major sins will abide in Hellfire forever or that applies to whoever commits only one of them?

A: These great Ayahs warn against Shirk (associating others with Allah in His Divinity or worship), Qatl (murder), and Zina (sexual intercourse outside marriage). Thus, whoever commits all or any of these major sins is threatened by Allah's Saying:﴿ and whoever does this shall receive the punishment. ﴾The punishment is a valley in Hellfire according to one view or, as another opinion states, a grievous torment which is explained by Allah's Saying:﴿ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; ﴾

(Part No : 5, Page No: 367)

At the same time, these three major sins have different degrees.

Shirk is the worst crime and the gravest sin. Whoever commits it will abide eternally in Hellfire and will never be brought out of it. The foregoing is explicitly stated by Allah (Exalted be He) in Surah (Qur'anic chapter) Al-Tawbah:﴿ It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide. ﴾And:﴿ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴾Allah (Glorified and Exalted be He) also says:﴿ And indeed it has been revealed to you (O Muhammad peace be upon him), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴾Moreover, He (Exalted be He) tells about Mushriks (people who associate others with Allah in His Divinity or worship):﴿ They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment. ﴾There are many other Ayahs that indicate the same meaning.

Accordingly, Muslim scholars are unanimously agreed that a Mushrik (one who associates others with Allah in His Divinity or worship) who dies before making Tawbah (repentance to Allah) will abide eternally in Hellfire and will never be admitted to Jannah (Paradise) or forgiven. Allah (Exalted be He) says:﴿ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ﴾And:﴿ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴾Thus, Allah (Exalted be He) makes His forgiveness forbidden to Mushriks and declares that all sins other than Shirk may or may not be forgiven subject to His Will. It is worthy to mention that among the types of Shirk that make a person (who had received Da`wah 'calling to Islam' but did not repent before death) liable to abide eternally in Hellfire is to make Du`a' (supplication) to any of the deceased prophets, Awliya' (pious people) or to the angels, Jinn (creatures created from fire), idols, stones, or stars.

(Part No : 5, Page No: 368)

Examples of making such Du`a's (supplications) are when some people say: "O my Master, I seek your protection, I defend myself by your power, support me, cure the diseased, help! help!...and so on." Moreover, vowing or sacrificing for the sake of other than Allah (Exalted be He) is another type of Shirk that makes a person liable to the same punishment for all these are forms of `Ibadah (worship) that must not be offered to other than Allah, as He (Glorified and Exalted be He) says:﴿ And your Lord has decreed that you worship none but Him. ﴾And:﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion. ﴾And:﴿ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴾Moreover, Allah (Exalted be He) teaches in Surah Al-Fatihah:﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾There are many other Ayahs to the same effect.

As for the second and third crimes i.e. murder and Zina, they are of less gravity than Shirk as long as their perpetrator does not regard them as being Halal (lawful), but they have been seduced by Satan to commit murder because of hatred or enmity; or to follow their whims and commit Zina while they know that murder - not for a just cause according to Islamic law - and Zina are Haram (prohibited). The perpetrators of such crimes (major sins) will abide temporarily in Hellfire, unless Allah (Exalted be He) forgives them because of specific good deeds they have done, Tawbah they made before they died, Shafa`ah (intercession), or the Du`a' of other Muslims for them, besides other means for having sins forgiven. The case of the perpetrators of these two crimes is subject to Allah's Will and Wisdom. Thus, many people will be punished for their sins, but will then be taken out of Hellfire by virtue of Allah's Mercy (Glorified be He) either through Shafa`ah, such as the special Shafa`ah of Prophet Muhammad (peace be upon him) or that of angels, children who died before reaching puberty or believers. Thus, Allah (Exalted be He) will bring them out of Hellfire by virtue of their Shafa`ah for them after having spent the period that Allah (Exalted be He) decreed for them there. Nevertheless, a number of believers in Tawhid (belief in the Oneness of Allah) will remain in Hellfire for not deserving Shafa`ah;

Allah shall bring them out of it just by His Mercy, for having died while believing in Tawhid and having faith in Him. However, they will be punished in Hellfire for their sins and bad deeds and when they are purified, Allah (Exalted be He) will take them out of Hellfire after the expiry of the period that He decreed for them to spend in the Fire. It is only by the Mercy of Allah (Glorified and Exalted be He) that they will sprout like a seed does in the silt carried by a flood and when they are fully recreated, He (Exalted be He) will admit them to Jannah. The foregoing is supported by more than one authentic Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) from the Messenger of Allah (peace be upon him).

Thus, it is clear that a sinner, such as a murderer or an adulterer, will not abide in Hellfire in the same manner as Kafirs (disbelievers) will, but only for a specific period of time that comes to an end, for Allah (Glorified and Exalted be He) says:﴾ and he will abide therein in disgrace ﴿This is only a temporary stay that differs from that of the Mushriks. The same applies to the threat which is given to whoever commits suicide. May Allah protect us.

Q 13: There is an Imam (the one who leads congregational Prayer) in our village who leads us in Salah (prayer). He often does strange things which confuse us a lot. When someone of the village gets married, he does not allow them to complete the marriage and anger erupts between the spouses. Then it is said: Go to this shaykh who will write some words on a paper to stop their anger. When the shaykh comes, he brings books in which there are spells and reads from them. He wipes over the heads of the spouses with oil and brings with him red ink which he asks to be soaked into water and the water is to be drunk by the spouses. He then calls for a chicken which he slaughters and sprinkles its blood on the heads of the spouses; thereafter anger stops. What is the legal ruling regarding this?

A: This action is reprehensible, sinful and wrong. It causes confusion among the people and has no basis in Islam or authenticity. It is obligatory for those who experience such anger to seek refuge in Allah against the devil until their anger abates. It is permissible in this case to perform Wudu' (ablution) as prescribed by the Prophet (peace be upon him) because Satan is created from fire and fire is extinguished by water.

(Part No : 5, Page No: 370)

Anger is caused by the devil and a believer must seek the Shar`y (Islamically lawful) means such as seeking refuge in Allah against the accursed devil and performing Wudu'. Among the ways of suppressing anger is to sit if one is standing or lie down if one is sitting or leave the location where they are until one's anger subsides.

As for the practices of this shaykh such as pouring oil, and the blood of humans or chickens over peoples heads etc, it has no basis in Islam. It confuses and deceives people. If the shaykh's intent is to draw near to the Jinn by slaughering hens, this is an act of major Shirk (associating others in worship with Allah) as is related in the Sahih (authentic) Hadith which reads: (Allah has cursed those who slaughter (a sacrifice) to other than Allah) **Allah (He may be Glorified) says:** (Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice) **(i.e. My sacrifice)** (my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists).) ("He has no partner. And of this I have been commanded, and I am the first of the Muslims.") **Allah (Exalted be He) also states:** (Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).) (Therefore turn in prayer to your Lord and sacrifice (to Him only).) **Slaughtering means offering a sacrificial animal for the sake of Allah.**

Therefore, people must keep away from this man and advise him. If he does not accept the advice to repent to Allah (Glorified and Exalted be He), his case should be submitted to the courts, to the Authority of Enjoining Good and Forbidding Evil, or to the concerned authority if there is no Shar`i court or commitee of enjoining good and forbidding evil authorized to summon him, inform him about his atrocious behavior and prevent him of using this treatment which is against the purified Shari`ah (Islamic law).

As for leading people in Salah, he must not be an Imam and it is obligatory to dispose him of his post because he is accused of Shirk due to the actions he makes which have no basis in the purified Shari`ah. The spouses must be treated with the Shar`i means as mentioned above. May Allah grant us success!

Q 14: Is it obligatory upon a person who loses his temper and takes an oath but later breaks it to offer Kaffarah (expiation) for breaking the oath? How can he pay this Kaffarah?

A: If a person swears to do something but does not fulfill his oath, he should offer Kaffarah (expiation) for breaking the oath. For example, if a person says, "By Allah! I will talk to so and so", "By Allah! I will visit so and so," "By Allah! I will pray such and such," and so on,

(Part No : 5, Page No: 371)

but he does not fulfill his oath, then he should offer Kaffarah if he is sane and aware of what he is saying. However, if a person is extremely angry and is not aware of what he is saying, then the oath is not binding, because being aware of what the person says is a must to fulfill an oath. When a person gets extremely angry until he is unconscious of what he says and has no control over it, it is not obligatory upon such a person to offer Kaffarah as in this case he takes the same ruling of the person who is insane, idiot or one who is asleep.

Q 15: The Kaffarah (expiation) for a broken oath includes feeding ten needy persons, is it permissible to feed one needy person now and another after a week and so on? There may not be ten needy persons available at the same time. If I feed one needy person ten times, will this be equivalent to feeding ten needy persons?

A: The ten needy persons should be sought, as feeding one person multiple times will not suffice. They must be ten persons as Allah (Glorified and Exalted be He) says in the Qur'an in Surah Al-Ma'idah: ﴾ Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. ﴿ **Therefore, you should seek to feed ten people even if it takes several days to find them. Moreover, you have to be keen to achieve the feeding as much as possible even if it took place in separate days. Additionally, you can provide them with clothes suitable for performing the Salah (prayer) in or provide them with a lunch or dinner meal. This will suffice as mentioned in the previous Ayah.**

Q 16: What is the Tafsir (explanation/exegesis of the meanings) of Allah's Statement (meanings of which are translated as): ❨ (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so. ❩ **?**

(Part No : 5, Page No: 372)

A: The Messenger of Allah (peace be upon him) explained this Ayah (Qur'anic verse) saying that Allah (Glorified be He) will come on the Day of Resurrection and reveal His Shin to His believing servants. It will be a sign for the believers, which when He reveals, they will know Him and follow Him. The Noble Ayah should be understood according to what was mentioned in the Hadith, which is Allah's revealing of His Shin.

This is one of the attributes such as befits Allah's Majesty and Grandeur (Glorified and Exalted be He) that does not resemble any of His creation in any way. The same applies to other attributes, such His Face, His Hands, His Foot, His Eyes, and other attributes which are authentically established in Nas (Islamic texts from the Qur'an or the Sunnah). Also, anger, love, hatred, and all attributes with which He has described Himself in the Noble Qur'an and which the Prophet (peace be upon him) reported. Allah (Exalted be He) says:❨ There is nothing like Him; and He is the All-Hearer, the All-Seer. ❩Allah (Exalted be He) says:❨ Say (O Muhammad peace be upon him): "He is Allâh, (the) One. ❩❨ Allâh-us-Samad [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ❩❨ He begets not, nor was He begotten. ❩❨ And there is none co-equal or comparable unto Him." ❩This is the opinion adopted by Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) of the Sahabah (Companions of the Prophet) and the scholars who followed them in righteousness. May Allah grant us success!

Q 17: What is the ruling on Ta'wil (allegorical interpretation) of the Attributes of Allah?

A: Ta'wil of the Attributes of Allah is Munkar (disapproved by Islamic law and by Muslims of sound intellect) and so it is not permissible to do so. In fact, it is obligatory to take the Attributes of Allah as they are, in a way that is most befitting of Him, without Tahrif (distortion of the meaning), Ta`til (denial), Takyif (descriptive designation), or Tamthil (likening His Attributes to those of His Creation). Allah (Glorified and Exalted be He) informs us about His Names and Attributes saying:

(Part No : 5, Page No: 373)

﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾ **As Muslims, we have to accept them as they stand, according to the opinion of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). They maintained that Muslims must honour Allah's Attributes as they are, without Takyif, Tahrif, Ta'wil or Takyif. Muslims must hold Allah's Attributes as they were revealed in a way that best befits Allah, without any Takyif or Tamthil. For example, we should say about the saying of Allah (Exalted be He):** ﴿ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴾ **and other similar Ayahs, that Allah rose over the Throne in a way that is most befitting His Majesty, and this rising cannot be compared to that of any of His creatures. The scholars who follow Al-Haqq (the Truth) see this as signifying His Highness and Exaltedness. The same applies to other Attributes of Allah, such as His Sight, Hearing, Hand, Foot, and other Attributes that are stated in the texts of the Qur'an and the Sunnah. All of these Attributes are exclusively appropriate to Allah (may He be Praised) in a manner that uniquely befits Him alone and are not comparable to those of any creature.**

This was the opinion of the scholars from among the Sahabah (Companions of the Prophet) and the great Imams of Sunnah (initiator of a School of Jurisprudence) after them, such as Al-Awza`i, Al-Thawri, Malik, Abu Hanifah, Ahmad, Is-haq, **and other Muslim Imams (may Allah be merciful with them all). This ruling applies also to the saying of Allah (Exalted be He) regarding the story of Prophet Nuh (Noah, peace be upon him):** ﴿ And We carried him on a (ship) made of planks and nails, ﴾﴿ Floating under Our Eyes ﴾ **He (may He be Exalted and Glorified) also says when relating the story of Prophet Musa (Moses, peace be upon him):** ﴿ in order that you may be brought up under My Eye. ﴾ **Ahl-ul-Sunnah wal-Jama`ah commented on the Ayah which reads:** ﴿ Floating under Our Eyes ﴾ **explaining that He (Glorified be He) let the ship float under His Care until it safely rested on Mount Judy. Similarly, when Allah (may He be Praised) states:** ﴿ in order that you may be brought up under My Eye. ﴾ **they explain that Allah (Glorified be He) means that Musa (peace be upon him) will be brought up under His Care and with His Guidance to those in charge of raising him.**

(Part No : 5, Page No: 374)

In the same manner, when Allah (may He be Praised) reveals to the Prophet Muhammad (peace be upon him): ﴿ So wait patiently (O Muhammad صلى الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes ﴾ **He (Glorified be He) means that Muhammad is under Allah's Protection and Care. These interpretations do not fall under the prohibited Ta'wil; they are just conventional explanations and clarifications of the style of the Arabic language. A third example was related in a Hadith Qudsi (Revelation from Allah in the Prophet's words) where Allah (Glorified be He) states:** ﴿ When my servant draws near Me by a hand span, I draw near him by the length of a cubit. And when he draws near Me by the length of a cubit, I draw near him by the length of a fathom. And when he turns to Me walking I turn to him hurriedly. ﴾ **The words of this Hadith must be accepted as they were revealed from Allah (may He be Praised and Exalted) without Tahrif, Takyif, or Tamthil, but in the way that is intended by Allah. The same thing can be said conserning Allah's descent at the end of the night, His Hearing, Sight, Wrath, Pleasure, Laughter, Joy, and other indisputably established Attributes of Allah. They are all accepted as they were revealed, in a manner that most befits Him, without any Takyif, Tahrif, Ta`til or Tamthil. This is confirmed by Allah (Exalted be He) in His saying:** ﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾ **and many other Ayahs that have the same effect.**

As for Ta'wil of Allah's Attributes and overlooking their apparent denotation, this is the method of those who follow Bid`ah (innovations in Islam), such as** Al-Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), **and all those who followed them. Their Madh-habs (doctrinal trends) is Batil (null and void) and has been rejected and renounced by Ahl-ul-Sunnah wal-Jama`ah who have warned against its promoters. May Allah grant us success!

Q 18: Allah (Exalted be He) says: ﴿ And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn i.e. polytheists. See Verse 6: 121]. ﴾ **What is the meaning of this Ayah? What is meant by "attributing partners unto Him" ?**

A: Scholars like Ibn `Abbas and others explained that this Ayah means that whenever asked

(Part No : 5, Page No: 375)

who created the heavens and the earth, the unbelievers would say "It is Allah". Yet, they worshipped idols like Al-Lat, the Al-Uzza, and other deities. They called on them for help and sacrificed animals for their pleasure. Their declaration of Allah's Power confirms their belief in the Unity of Lordship. However, attributing partners to Allah (Exalted be He) renders this belief null and void and of no benefit for them. Abu Jahl **and his likes believed in Allah as their Creator and Sustainer and that He created the heavens and the earth. But this belief availed them nothing because they ascribed partners to Allah by worshipping idols. This is the meaning of the Ayah according to what is reported from the eminent Muslim scholars.**

Q 19: What is the legal ruling on video recording of lectures to use them in other places, and maximize their benefit?

A: This is a controversial issue and subject to different views. Recording lectures on audio cassettes, where there is no need for visualizing images, is permissible. Yet, sometimes there is a need for recording videos so that the identity of the speaker can be clearly known. There may be other reasons which make recording a necessity. Nevertheless, I have great reservation about visual recording due to the Hadiths narrated regarding the ruling on Taswir (painting, drawing, sculpture, and photography) of animate beings and the severe warning associated to this. However, a group Muslim of scholars nowadays viewed that there is no harm in this if there is some warranting public interest. But I myself am reluctant to approve this practice due to the great danger in Taswir (painting, drawing, sculpture, and photography) and the pertinent directions given in authentic Hadiths that are mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) as well as other collections. These Hadiths make it quite clear that (The people who will be most severely punished on the Day of Resurrection will be those who make images.) **In fact, the Hadiths that curse Musawwirs (those who make pictures and statues, or photographs of living beings), are numerous. May Allah grant us success!**

Q 20: Most knowledge seekers today are aware of the merits of many acts of devotion and their reward, including supererogatory night prayer, yet they do not put their knowledge into practice. What is the legal ruling concerning this?

A: The acts whose merits are explained in the Qur'an and Sunnah are of two types: 1- Obligatory acts,

which a Muslim - whether a scholar or not - must be mindful to their performance, fearing Allah regarding their regular observation. Among the rituals of this type are the Five Obligatory Daily Prayers, giving Zakah (obligatory charity), and the other obligatory acts. 2- Mustahab (desirable) acts, such as performing Tahajjud (optional late night Prayer), Salat-ul-Duha (supererogatory Prayer before noon) ...etc. Muslims, especially those of profound knowledge and who are role models, should do their best and be consistent in the performance of these supererogatory acts of devotions. However, if one is preoccupied, or was irregular in doing such acts for a while, there is no harm in this because these acts are only Nafilah (supererogatory). Nevertheless, it is a quality of the of people of knowledge, and righteous people in general, to be mindful of their worship and observe supererogatory prayers, such as Tahajjud during the night, Salat-ul-Duha, Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet), and other righteous acts.

Ruling on selling and owning embalmed animals

Q: We hope that Your Eminence will give us a Fatwa regarding the legal ruling on owning embalmed animals and birds? What is the ruling on selling them? Is there a difference between what is lawful and what is unlawful to be possessed while it is alive if embalmed? What should a Muhtasib (i.e., a public official entrusted with keeping the order) do regarding this practice?

(Part No : 5, Page No: 377)

A: Possessing embalmed birds and animals, whether lawful or unlawful to own if alive, is a waste of money and a type of extravagance because of the cost of embalmment. Allah has utterly forbidden all forms of extravagance and squandering of wealth. Likewise, the Prophet (peace be upon him) forbade dissipating money. This also encourages making shapes of birds and other animate creatures and hanging in the home, office, etc, which is categorically prohibited in Islam. Therefore, it is not permissible to sell or own them.

The Muhtasib should explain to people that it is prohibited to make or own such things, and he should take the necessary measures to ban dealing in them in the markets. Shirk (associating others with Allah in His Divinity or worship) spread among the people of Nuh (Noah, peace be upon him) because they set up statues for Wadd, Suwa', Yaghuth, Ya'uq, and Nasra (names of some idols) who were righteous men among Nuh's people. They died in close succession, so Satan made it fair-seeming to erect idols in their names and hold them in their meeting places. Ever since, Shirk found its way among the people of Nuh (Noah, peace be upon him). This was reported by Al-Bukhari (may Allah be merciful to him) in his Sahih on the authority of Ibn `Abbas (may Allah be pleased with them both). This also was reported by other Mufassirs (exegetes of the Qur'an), Muhaddiths (Hadith scholars), and historians. Allah is the One sought for help! There is neither might nor power except with Allah, the Most High, the Most Great.

Is it obligatory to make a will? What is its legal formula?

(Part No : 5 , Page No: 378)

Q: Is it obligatory to leave a will? Does it require witnesses? Since I do not know the legal formula of the will, please furnish me with this information. May Allah reward you!

A: The formula of the will should be as follows: I, so and so, the son/daughter of such and such, bear witness that there is no one worthy of worship but Allah Alone with no associates, and I bear witness that Muhammad is His Servant and Messenger, and that `Eisa (Jesus) is the Servant and Messenger of Allah and His Word which He bestowed on Maryam (Mary) **and a soul created at a command from Him. I also bear witness that Jannah (Paradise) is true and Nar (Hellfire) is true, and that the Hour (the day of Resurrection) is coming, about which there is no doubt, and that Allah will resurrect those in the graves. I advise whoever I leave behind among my family, children and the rest of my relatives to have Taqwa (fear/wary of offending Allah), make peace between themselves, obey Allah and His Messenger, and exhort one another to truth and patience. I advise them in the same way as Ibrahim (Abraham, peace be upon him) and Ya`qub (Jacob, peace be upon him) had advised their children:** ﴾ And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism)." ﴿ **Then one should state what he wishes to bequeath, within one-third of their wealth. The bequeather should clarify the legal apportionments of the bequest and determine who shall be the executor.**

Making a will is not obligatory, but desirable for whoever would like to leave bequest. It is reportedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Ibn `Umar **(may Allah be pleased with them) that the Prophet (peace be upon him) stated:** ﴾ It is inappropriate for a Muslim who desires to leave a bequest to stay for two nights without having their will written and kept with them. ﴿

(Part No : 5, Page No: 379)

However, if one has undocumented debts or rights for others, they should clearly state them in his will so as not to consume people's rights unlawfully. And the will should be deposed by two upright witnesses. Moreover, the legator should write it before and have it ratified by reliable people of knowledge so that it may become accredited. The legator should also not solely rely on his own handwriting, for his handwriting might be misread or difficult to recognize by the reliable people. May Allah grant us success!

Ruling on Isbal as a custom and not out of pride

(Part No : 5, Page No: 380)

Q: There is a Hadith in which the Messenger of Allah (peace be upon him) said what means that whoever lengthens and trails his clothes is to be thrown in Hell-fire. We lengthen our clothes below the ankles, not out of pride but just as a custom. Is our act Haram (prohibited)? Will the one who lengthen and trail his clothes while believing in Allah be cast in Hell-fire? Guide us, may Allah reward you well!

A: It was authentically reported that the Messenger of Allah (peace be upon him) said:❨ The part of an Izar (garment worn below the waist) which hangs below the ankles is in the Fire. ❩(Related by Imam Al-Bukhari in his Sahih [Authentic Hadith Book])He (peace be upon him) also said:❨ Three persons whom Allah shall neither speak to on the Day of Resurrection, nor look at, nor purify, and they shall have a painful torment: the one who lets his Izar hang below his ankles (out of pride), the one who reminds (the people) of what he gives, and the on who sells his merchandise by false swearing. ❩(Related by Imam Muslim in his Sahih)There are so many Hadiths carrying the same meaning, which prove the impermissibility of Isbal (lengthening and trailing clothing below the ankles) at all, even if one claims that he does not intend pride and arrogance, for this may lead to arrogance and is a kind of extravagance and exposing clothes to dirt and impurities. However, if arrogance is intended, the sin is more grave, for the Prophet (peace be upon him) said:❨ Anyone who trails his garment on the ground out of pride, Allah will not look at him on the Day of Resurrection. ❩The allowable limit is till the ankles; it is not permissible for the Muslim to lower his clothes below the ankles, based on the abovementioned Hadiths. However, a woman should wear long clothes that cover her feet.

As for what was authentically reported that❨ Al-Siddiq (Abu Bakr, may Allah be pleased with him) said to the Prophet (peace be upon him): 'My Izar slips down if I do not pay attention to it.'

(Part No : 5, Page No: 381)

The Prophet (peace be upon him) said: 'You are not one of those who do it out of pride.' ❩The meaning is that whoever trails his garment unintentionally and keeps on raising it is not to be included in the admonition of the Prophet (peace be upon him), since he does not do this on purpose or out of conceit and since he does not let it trail but keeps on raising it.

On the contrary, whoever intends to trail his garment is to be accused of conceit and his act is a means for this. Allah Alone (Glorified be He) knows what lies in the hearts. The Prophet (peace be upon him) generally warned in his Hadiths against Isbal without excluding the one who trails his garment without conceit. The Muslim must keep away from the forbidden acts and the causes of Allah's Anger and abide by the Limits of Allah, hoping for reward and fearing punishment. Allah (Glorified and Exalted be He) says:❨ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. ❩And:❨ These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.❩❨ And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. ❩May Allah guide Muslims to what pleases Him and to what keeps them upright in religious and worldly matters. Indeed, He is the Best One to be asked.

Two questions about perfumes

(Part No : 5, Page No: 382)

Q 1: What is the ruling on wearing perfumes containing a percentage of alcohol?

A: The original rule concerning perfumes and scents which are common among people is that they are lawful except that which is known to be containing ingredients that render it prohibited to use such as alcohol, impurities and the like. Otherwise, the original rule is that all perfumes, such as aloes, ambergris, musk, etc. are lawful.

If one knows that a certain perfume contains prohibited ingredients such as alcohol or a kind of impurity one must abandon it. This includes eau de cologne, for it is proved medically that it contains a percentage of alcohol which is an intoxicant, so one should abandon it, unless there are pure kinds. All praise be to Allah, there are so many perfumes which Allah has made lawful that make us dispense with using those which contain alcohol. Similarly, any kind of food or drink that contains intoxicants should be abandoned. The rule is whatever intoxicates in large quantities, a small amount of it is Haram (prohibited). The Messenger of Allah (peace be upon him) said: ﴾ If a large amount of anything causes intoxication, a small amount of it is Haram. ﴿ May Allah grant us success.

Q 2: Musk, aloes and rose are strong perfumes used by women. What is the ruling on using them particularly by women who go outdoors wearing them? Does honoring the female visitors by incensing them have the same ruling?

A: It is forbidden for women to go outside their homes while wearing perfume. She should neither wear perfume when going out nor offer perfume to her female guests. Rather, she should gently tell them she wishes she could offer them perfume, but for the fact that women are not allowed to go out while wearing it. In this way, she could combine giving advice and avoiding what Allah forbids.

From Nur 'ala Al-Darb radio program

(Part No : 5, Page No: 383)

Q: A Sudanese person living in Al-Anbar says: In our country we have various sects. Each sect follows a certain shaykh to guide and teach them and believe that he will intercede for them with Allah on the Day of Resurrection. They also believe that whoever does not follow a shaykh will go astray in this life and in the Hereafter. Should we follow those shaykhs or not? Please, advise us! May Allah bless you!

A: All praise be to Allah, and peace and blessings be upon His Messenger, his family, his Companions, and those who follow his guidance! What the questioner mentions about having in their country shaykhs whom they follow and the belief that one who does not have a shaykh will be astray in this world and the Hereafter is Munkar (an act which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is not permissible to follow or believe in such things. This relates to the Sufis who believe that their shaykhs are the leaders and that it is obligatory to follow them blindly. However, this is grave error and utter ignorance. There is no one in this life whose footsteps are to be followed and commands taken as an obligation except the Messenger of Allah (peace be upon him).

As for scholars, they sometimes err. It is not permissible to adopt an opinion of any person, even great scholars, unless his opinion is in conformity with Allah's Shar' (Law) which Muhammad (peace be upon him) conveyed. The belief of the Sufis with regard to their shaykhs is Batil (null and void) and wrong. They must repent to Allah and follow the guidance with which the Prophet Muhammad (peace be upon him) was sent. Allah (Exalted be He) states,﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴾

(Part No : 5, Page No: 384)

The meaning is: Say, O Messenger, to those people who claim that they love Allah: if you love Allah, then follow me, He will love you. Allah (Exalted be He) says,﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴾And,﴿ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ﴾

Obeying Allah and His Messenger is obligatory. It is not permissible to follow any person after the Messenger of Allah (peace be upon him) unless his opinion is in conformity with Shari'ah (Islamic law). The views of any person might be right or wrong except those of the Messenger of Allah (peace be upon him), who is infallible and protected from error in all the revelations and laws which he conveyed to people. Allah (Exalted be He) states,﴿ By the star when it goes down (or vanishes). ﴾﴿ Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred. ﴾﴿ Nor does he speak of (his own) desire. ﴾﴿ It is only a Revelation revealed. ﴾Thus, we are all to follow the Message which the Prophet (peace be upon him) was sent with, hold fast to and protect the Islamic faith, and not be deceived by the views of the others and follow their mistakes. All the opinions of the scholars should be measured against the Qur'an and the Sunnah and only those which are in conformity with them should be accepted; otherwise rejected. Allah (Exalted be He) states,﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾And,﴿ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴾And,﴿ "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." ﴾According to all scholars, it is not permissible to adopt the views of the shaykhs and imitate them without knowledge and insight; it even constitutes Munkar by the Ijma' (consensus) of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body).

(Part No : 5, Page No: 385)

However, only the scholarly views which are in accordance with the Truth should be taken because they conform to it and not because it is the opinion of so and so. Any views of scholars or Sufi shaykhs or others that contradict the Truth should be refuted and abandoned, because they are contrary to the Truth and not because they are the opinions of any particular person.

Impermissibility to take revenge for murder through other than the Shar`y means

(Part No : 5, Page No: 386)

Q: Why does Islam prohibit that a person avenges the murder of his relative? Kindly advise on this matter, may Allah reward you!

A: Allah has set the law of retaliation in Islam. When a person kills another unjustly, the heirs of the victim have the right to retaliate according to the set conditions in Shari`ah (Islamic law). Retribution must also be administered and executed through the proper authorities in the Islamic legal system. The heirs may accept blood-money if they are Mukallaf (person meeting the conditions to be held legally accountable for their actions), or they may waive retaliation and blood-money altogether. Allah (Exalted be He) says:﴾ And there is (a saving of) life for you in Al-Qisâs (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqûn (the pious - See V.2: 2). ﴿The Prophet (peace be upon him) also said:﴾ If anyone kills another intentionally, the kin of the victim can either kill him in retribution or accept blood-money. ﴿Allah the Almighty also said:﴾ The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the Zâlimûn (oppressors, polytheists, and wrong-doers). ﴿

But Islam does not consent taking the law in one's hand and ignoring the legal methods of achieving justice. For, this will lead to corruption, trials and shedding the blood of others without due right. Retaliation is only sought through legal means with its set conditions according to the penal codes of the Shari`ah.

It is not permissible to refrain from teaching the Qur'an for fear of people's praise or commendation

Q: Every evening after `Isha' (Night) Prayer, I teach

(Part No : 5, Page No: 387)

non-Arab Muslims to recite the Qur'an for the Sake of Allah (Exalted be He). Thus, I teach people of different nationalities such as Pakistanis, Indians, Somalis, and others as well at the place of residence. For we live in a compound where there is a Masjid (mosque) which was established by righteous people; may Allah bless them. Now, they recite well and many of them are able to manage their recitation without my help but I still go there to teach. The problem is that they thank me and exaggerate in praising and commending me and I fear the Hadith which is reported by Abu Hurayrah (may Allah be pleased with him) regarding the three men who entered the Hell. One of them is a reciter of the Qur'an to whom Allah will say: ﴾ You have recited (the Qur'an) to be said: He is a (good) reciter, and that was said. ﴿ **Actually, I disapprove of what they do and try to stop them, but what is my fault in this. Shall I be considered sinful if I stop teaching them? What should I do?**

A: In all circumstances you are to be thanked for this good deed. The Prophet (peace be upon him) said in a Sahih (authentic) Hadith:﴾ The best among you (Muslims) are those who learn the Qur'an and teach it ﴿Therefore, you are to be thanked for your efforts, and you will receive a great reward and there is no blame on you as long as you devote your action to Allah (Exalted be He). You will not be harmed by their praise, but you have to advise and exhort them not to exaggerate in praising. It is enough that they supplicate to Allah for you instead of praising you. May Allah increase your zeal and grant you success!

As for the threat mentioned in the Hadith, it is for a person who recites to be said: They are a reciter and learn knowledge to be said: A scholar. As for those who teach the people to gain Allah's Reward, they will not be harmed by people's praise as long as they are sincere in their actions. May Allah grant us success!

Offering sacrifices while constructing a new home or after completing it

(Part No : 5, Page No: 388)

Q: A question from a Sudanese brother reads as follows: We have a custom in our country that when a person wants to build a house for himself, he offers a sacrifice while constructing it or may delay it until the building is complete and is ready to occupy. They invite relatives and neighbors to this sacrifice. What is your opinion about this practice? Is there a prescribed act to be performed before occupying new homes? Could you kindly advise? May Allah reward you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, his family, his Companions and those who follow his guidance.

This practice requires some clarification. In the case where the sacrifice is offered as protection against Jinn or some other reason for which the home owner seeks his safety or the safety of the inhabitants, it is not permissible because it is an act of Bid`ah (innovation in religion). If it is dedicated to the Jinn, it is a major Shirk (associating others with Allah in His Divinity or worship), because it constitutes `Ibadah (worship) to other than Allah.

But if the home owner offers a sacrifice as an expression of gratitude for having completed the construction of his home then invites relatives and neighbors for this banquet, there is nothing wrong in this. This is done by many people out of gratitude to Allah for allowing them to build their own home and dwell in it, rather than renting one. This is what some people do when returning from a journey; they invite relatives and friends to thank Allah for their safe return. The Prophet (peace be upon him) used to slaughter a camel when returning from a journey and would invite the people to partake of it.

The ruling on offering Salah in Masjids containing graves

Q: Brother M. A. N. from Mit Tarif - Daqahliyyah - Egypt, asks: Is it permissible to offer Salah (Prayer) in the Masjids (mosques) containing graves?

A: Offering Salah in the Masjids containing graves is not permissible and such graves must be exhumed and the remains must be moved to the public cemetery.

(Part No : 5, Page No: 389)

The remains in every grave should be buried in a separate hole as is the case for all graves. It is not permissible that a grave remains in a Masjid, whether the grave of a Waliy (pious person) or any other. The Messenger (peace be upon him) prohibited and warned against this cursing the Jews and the Christians **for this practice. It was authentically reported that the Prophet (peace be upon him) said:** ﴾ May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship ﴿ `Aishah **(may Allah be pleased with her) said: "He was warning against (doing) what they did."(Agreed upon by Al-Bukhari and Muslim).** ﴾ When Um Salamah and Um Habibah informed the Prophet (peace be upon him) about a church in Abyssinia (Ethiopia) which contained pictures, he said: When a pious person among those people dies, they build a place of worship on his grave, and then make such pictures in it. Those are the evilest creatures in the Sight of Allah. ﴿ **(Agreed upon its authenticity).Moreover, the Prophet (peace be upon him) said:** ﴾ Beware! Those who preceded you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you to do that. ﴿ **(Related by Muslim in his Sahih [Authentic Hadith Book] on the authority of** Jundub ibn `Abdullah Al-Bajaly) **He (peace be upon him) forbade building places of worship over graves, cursed those who did so, and stated that these are the worst of creatures. So, it is obligatory to warn against this practice.**

It is well-known that whoever offers Salah at a grave, in fact takes it as a Masjid and those who build places of worship over it, take it as a Masjid. It is obligatory to keep graves away from the Masjids and not to place graves inside them in compliance to the command of the Messenger (peace be upon him) and to be aware of the Curse that Allah (Glorified and Exalted be He) placed on those who built Masjids over graves. When one offers Salah in Masjids which contain graves, Satan may deceive them into supplicating to the dead, seeking their help, or prostrating to them. Doing so may cause them to fall into major Shirk (associating others with Allah in His Divinity or worship). This is one of the practices of the Jews and the Christians **and it is obligatory to differ from them and avoid their practices and evil ways.**

However, if the grave is old and a Masjid is built over it, it is obligatory to demolish the Masjid because it is newly built, as held by the people of knowledge, in order to block the means which may lead to Shirk. May Allah grant us success!

Traveling to non-Muslim countries

(Part No : 5, Page No: 390)

Q: May Allah reward you! It has recently been noticed that many youth travel to non-Muslim countries either for study or other reasons. Some of them are new converts to Islam. Do you think that they need an administration or special authority to follow up, direct them, and take care of their affairs? This administration may be supervised by the General Presidency of the Administrations of Scientific Research, Ifta', Da'wah and Guidance or by the Islamic League.

A: No doubt that students' traveling is very risky, whether they are the children of Muslims or new converts to Islam. We must pay more attention to this great danger and be aware of its adverse consequences. We have written many times warning against traveling abroad and explained its dangers. If there is some necessity, travelers must be sufficiently mature, understand Islam well, and have a chaperone to monitor their behavior so they will not be mislead. We must beware of this and follow their progress until they attain their goal because the risk is high.

When high school or college students travel abroad, the risk is high at this age. We must provide specializations in our country's educational system rather than having to travel abroad. If travel is necessary, students must be selected based upon their good character, knowledge, and sound mind.

(Part No : 5, Page No: 391)

However, there must be a supervisor to follow up on them and monitor their actions until they return. They may travel provided that the specialization is of great need and there is no equivalent specialty within our country.

We ask Allah to grant us and the rulers good, and to help the people of knowledge fulfill their duties.

Woman and male doctors

(Part No : 5, Page No: 392)

Q: What is your position on the issue of women and male doctors which is frequently asked about and embarrassing to Muslims? What do you advise Muslim sisters and those who are responsible for them?

A: There is no doubt that the issue of Muslim women and male doctors is very important and tiring; however, as long as the woman is God-fearing, pious, discerning, she must take precautions for herself and be careful of this matter. It is not permissible for her to be in Khulwah (being alone with a member of the opposite sex) with a male doctor, as it is not permissible for doctors to be in Khulwah with her. Orders and instructions have been given to males who are responsible for women to prevent this. A woman must avoid this and seek the capable female doctors whenever available - all praise be to Allah - thus, there will be no need for a male doctor.

When there is a necessity to visit a male doctor due to the lack of female doctors, there is no objection to examination and treatment, because these matters become permissible when necessity calls. The examination must not be done in private, rather in the presence of a Mahram (spouse or unmarriageable relative) when the illness is in the head, hand, leg, or the like. If the illness is in the 'Awrah (private parts of the body that must be covered in public) regions, her husband or another woman must be present; this is better and safer, or in the presence of one or two nurses. If there is a woman with the nurse, it will be better and safer to prevent suspicion. However, being in private with the woman is not permissible.

Reciting the Qur'an inaudibly

(Part No : 5, Page No: 393)

Q: All praise be to Allah, I recite the Qur'an from memory as if I were reading it, but my problem is that when I recite aloud without Mus-haf (a copy of the Qur'an), I make many mistakes. Is there any harm or reduction in Thawab (reward from Allah) if I recite the Qur'an inaudibly?

A: Reciting the Qur'an inaudibly is better because of the Hadithrelated by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) with a good Sanad (chain of narrators)from the Prophet (peace be upon him) that he stated: (One who recites the Qur'an in a loud voice is like one who gives Sadaqah (voluntary charity) openly; and one who recites the Qur'an quietly is like one who gives Sadaqah secretly.) **This indicates that reciting the Qur'an inaudibly is preferable as is giving charity in secret, except when there is a need and a benefit in reciting aloud as in the case of the Imam leading people in Salah (Prayer); or one who delivers a Khutbah (sermon) so that people can hear and benefit.**

If reciting inaudibly is more beneficial and helpful in memorizing the Qur'an, or even helpful for good recitation, then reciting inaudibly is better. However, if your Muslim brothers want to hear you recite, you may read from the Mus-haf to avoid mistakes; or you may recite from memory and in case you make a mistake, look at the Mus-haf or have someone correct you.

The point is that if there is benefit in reciting the Qur'an audibly, it is best to recite aloud; and if there is no need for this, reciting inaudibly will be better in order to recite well.

The hobby of drawing

(Part No : 5, Page No: 394)

Q: My sister’s hobby is drawing. When she finished secondary school and joined the university, this hobby developed. She draws things perfectly. I advised her to forsake this act and reminded her of the Prophetic Hadith, but she says that it is a hobby and she cannot give it up. It should be noted that she is well-mannered and religiously committed. Please explain this matter, as may be Allah will guide her to the straight path.

A: Every Muslim, male or female, is obliged to obey the Commands of Allah and His Messenger (peace be upon him). Liking a hobby cannot be an excuse for disobedience as obeying Allah and His Messenger should take precedence over a hobby. Can a person whose hobby is drinking intoxicants or the abandonment of Salah keep this hobby?! Of course not, this is wrong. It is obligatory to act according to Shari‘ah (Islamic law) in everything including dealing with hobbies. If she likes the hobby of drawing, she can draw pictures of trees, mountains, cars and inanimate objects. It is impermissible to draw a being with a soul. She has to give up this hobby for the sake of Allah and His Messenger. May Allah guide us all to what pleases Him!

The necessity of children being pleased with their father's just distribution of properties among them

(Part No : 5, Page No: 395)

His Excellence, the respectable Shaykh `Abdul-`Aziz ibn Baz **As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) I will explain my problem to Your Eminence and I ask Allah to help you find a solution for it. We are three sisters and two brothers born to different mothers. Two of my sisters are full sisters but I have another mother. Our father, may Allah reward him well, wished to give each of us a piece of land in his lifetime. I am the elder of my sisters and brothers so my father came to me at first and told me that he had a piece of land in Al-'Umrah district and that he will give me half of it and build a Masjid (mosque) on the remaining part. I accepted his gift, thanked him and supplicated Allah for him. Afterwards, he told me that the concerned bodies of the government did not admit the division of the land and therefore he would give this land to my two sisters who may agree to sell or build over the entire lot, or one of them may assign her share to the other in return for a sum of money she gives to her sister. It is worth mentioning that both my sisters are employed and are able to pay the money even in installments. My father has another piece of land in Al-Riyadh which he gave to my brothers and another one which he gave to their mother who is not his wife anymore. He asked me to choose between two pieces of land in Al-Khubr and three in Al-Khafjy or two pieces in Al-Ta'if one of them in Al-Huda district and the other one lies in Buhrah; he gave me time to think about which one I would choose. I later chose the one in Buhrah district even though I had not seen it yet. He, on his part, gave me its title deed. Now, I find that I have been wronged; so is it permissible for me to ask him to replace this piece of land with another? Please, put your Fatwa at the bottom of my question. May Allah reward you best!**

Signature

Wa 'alaykum As-salamu warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you, too!)

I do not think that you have a right to ask for another piece as your case is a kind of arrangement between you and your sisters by your father, may Allah reward him good, and you chose what Allah (Glorified be He) predetermined for you. This case is not a kind of selling or purchasing but your father wanted to do justice to you and you were satisfied with the land you referred to. Accordingly, there is no way to back down on your choice. We ask Allah (Exalted be He) to bless you and reform the conditions of all Muslims. As-salamu 'alaykum warahmatullah wabarakatuh!

Accountability as regards the garment one wears

Q: Is it true that man will be brought on the Day of Resurrection to account for the garments he wore in worldly life?

A: Yes, people will be asked about their property; how they earned it and disposed of it, as reported in the Prophetic Hadith.

Ruling on eating the flesh of animals slaughtered by the Christians

Q: Is it permissible to eat the flesh of animals slaughtered by the Christians at our current time? It is worth mentioning that they use many methods for slaughtering, such as using the machines and anesthetics.

A: It is permissible to eat the flesh of the animals slaughtered by them unless you know that the animals are not slaughtered in the manner prescribed by Shari‘ah (Islamic law). The basic ruling is that they are as lawful as the animals slaughtered by Muslims. Allah (Exalted be He) says, ﴾ The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. ﴿

Diversity of Qira'at of the Qur'an

(Part No : 5, Page No: 397)

Q: It is said that the diversity of Qira'at (recitation styles) of the Qur'an result in difference in the Qur'an, as it may imply a second meaning, such as Ayah (13) in Surah Al-Isra', saying: ﴿ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا [(meanings of which are translated as:) And on the Day of Resurrection, We shall bring out for him a book which he will find wide open]. ﴾ **Please clarify with providing an analysis of the phrase: "يلقاه منشورا".**

A: It is authentically reported from the Prophet (peace be upon him) that the Qur'an was divinely revealed in seven acceptable styles of recitations, i.e. seven Arab accents and dialects out of mercy and facilitating recitation. The recitations of the Qur'an have been transmitted by Tawatur (a significant number of reliable narrators whose agreement upon a lie is impossible). The consistency of the Qur'an confirms this. All the Qira'at of the Qur'an are based on revelation from Allah, the All-Wise, the Praiseworthy.

Therefore, the diversity of Qira'at does not mean perversion, alteration, or ambiguity in the meanings of the Qur'an. Likewise, it does not imply contradiction or disorder in the objectives intended. In fact, each part of the Qur'an confirms and explains the other. Certain meanings according to some Qira'at may differ, yet this difference aims at achieving a goal in the Shari'ah (Islamic law) or providing a benefit for people, while remaining consistent in meaning, agreeing in objectives, forming a part of one complete, perfectly accurate legislation body, without the slightest blemish of conflict or contradiction among them.

For example, according to the reported Qira'at of the Ayah cited by the questioner, which is the Saying of Allah (Exalted be He): ﴿ وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ﴾ **If when reading the word (ونخرج) ["Wa nukhriju"] the letter "ن" (Nun) is pronounced with Damm (vowel point that sounds like "u") and the letter "ر" (Ra') is pronounced with Kasr (vowel point that sounds like "i"); and when reading: (يلقاه) ["Yalqah"] the letter "ي" (Ya') is pronounced with Fath (vowel point that sounds like "a"), with the letter "ق" (Qaf) de-emphasized, the meaning will be: on the Day of Resurrection We shall bring out for every person a record i.e. the record of their good and bad deeds, which they will find spread open.**

(Part No : 5, Page No: 398)

The blessed people will take their records with their right hands while the wretched will take theirs with their left hands. Second: if when reading: " يلقاه منشورا " the letter "ي" (Ya') is pronounced with Damm (vowel point that sounds like "u") with the letter "ق" (Qaf) emphasized: "Yulaqqahu manshura" the meaning will be: on the Day of Resurrection We shall bring out for every person their record of deeds, which they will be given spread open. So, the two Qira'at convey the same meaning because in either case, received or been given, humans will take the records of their deeds.

Similarly, Allah (Exalted be He) says: ﴿ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ [(meanings of which are translated as:) In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies]. ﴾ **If when reading (يكذبون) ["Yakdhibun"] the letter "ي" (Ya') is pronounced with Fath ("a"), the letter "ك" (Kaf) has Sukun on it (vowelless), and the letter "ذ" (Dhal) is pronounced with Kasr ("i"), the meaning will be: Tell lies about Allah and the believers. The word (يكذبون) may also be recited: "Yukadh-dhibun", where the letter "ي" (Ya') is pronounced with Damm ("u"), the letter "ك" (Kaf) with Fath ("a") and the letter "ذ" (Dhal) with Shaddah (double consonant), in that case the meaning will be: Belie the Messengers regarding their revealed messages. It is apparent that the meanings of the two Qira'at are congruous with each other; each of them shows a characteristic of the hypocrites. The first described them with telling lies about Allah (Exalted be He), His Messengers, and people; whereas the second described them with belying the Messengers as regards the Law and the Truth revealed to them. So, both are true, for the hypocrites combine both telling lies about and belying Messengers.**

Consequently, it becomes clear that the diversity of the Qira'at of the Qur'an is divinely meant for a Divine Wisdom. The diversity of Qira'at is not a production of human perversion or alterations and it does not result in error, contradiction, or disorder; rather, in all cases, their meanings and objectives are consistent and agreeing. May Allah grant us success!

Cutting ties with those who commit major sins

(Part No : 5, Page No: 399)

We received a letter from Algeria in which the questioner wrote: Q: How are we to treat those who commit major sins such as sodomy, Zina (premarital sexual intercourse and/or adultery) and other sins that Qur'an strongly threatens those who commit these acts. Is it permissible to speak to them or greet them (i.e. by saying 'peace be upon you' to them)? Is it permissible to maintain ties with them in order to remind them of Allah's Warning and sever Punishment, if there are signs that they may offer Tawbah (repentance to Allah)?

A: You must advise anyone who is suspected of committing these major sins. You have to warn them of their bad consequences, and inform them that they cause the heart to become diseased, hardened, and ultimately die. However, whoever discloses such sins to people or commit them openly; their affair has to be reported to the authorities and Had (ordained punishment for violating Allah's Law) must be imposed upon them. Moreover, it is impermissible to maintain relations with such people or to socialize with them. Ties must be cut with them for Allah (Exalted be He) may guide them and grant them Tawbah (repentance to Allah) through this. Conversely, if severing ties with them will increase their evils; another way of disapproving their wrongdoing is through repeated reminders and continued advise in the best manner until Allah guides them. In either case, it is impermissible to befriend them, although people must advise and warn them continuously against their repulsive deeds. As for the authorities of Muslim countries, they have to punish those who indulge in these acts and impose Hudud (plural of Had) on them. People who know about the committers of such sins have to help their country to achieve the foregoing for Allah (Glorified be He) states:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿**and:**

(Part No : 5, Page No: 400)

﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿**.**

He (Glorified and Exalted be He) also states:﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿

In addition, the Prophet (peace be upon him) stated:﴾ Anyone of you who sees something evil, let them rectify it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (belief). ﴿**(Related by Imam Muslim in his Sahih [Authentic Hadith Book])The Prophet (peace be upon him) also said:**﴾ "Din (Religion) is sincerity!" They said, "To whom, O Messenger of Allah?" He (peace be upon him) answered, "To Allah, His Book, His Messenger, and the Imams (leaders) of Muslims and their common people." ﴿**(Related by Muslim)There are many other Ayahs (Qur'anic verses) and Hadith to the same effect.**

May Allah set right the affairs of all Muslims, bestow on them good understanding of Din (religion), help them to urge one another to the truth and to be patient on this, unify their word on true guidance, and reform their authorities. Verily, Allah is the Best One to be sought for support.

Forsaking backbiters

(Part No : 5, Page No: 401)

The questioner (...) from Ha'il inquires, "I have a friend who is of the habit of talking about people behind their back; I advised him to stop but in vain. Sometimes he would say such things with a good intention. My question is: Should I abandon him?"

A: Saying things about Muslims which they will dislike to hear is a grave Munkar (an act which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and is included in prohibited Ghibah (backbiting). It is also one of the major sins, because Allah (Exalted be He) says, ﴿ And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. ﴾

Moreover,Muslim narrated in his Sahih (Authentic Hadith Book)on the authority of Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said,**﴾ "Do you know what is Ghibah (backbiting)?" They said, "Allah and His Messenger know best." He (peace be upon him) said, "Your mentioning your brother with something about him that he dislikes." It was said, "Tell me, if what I say about my brother is truly (found) in him? He (peace be upon him) said, "If what you say is truly in him, then you have backbitten him; and if it is not in him, then you have slandered him." ﴾**Moreover, it is authentically reported that**﴾ The Prophet (peace be upon him) saw on the night of Mi'raj (Ascension to Heaven) people who had copper fingernails with which they scratch their faces and chests. He asked Jibril (Gabriel), "Who are these?" He replied, "These are the ones who eat the flesh of people (backbite them) and impugn their honour." ﴾**(Narrated by Ahmad and Abu Dawudwith a good Isnad [chain of narrators] on the authority of** Anas) **The great scholar** Ibn Muflih **said, "Its Isnad is Sahih (sound)," and he added,"Abu Dawud related itwith a good Isnad**

(Part No : 5, Page No: 402)

on the authority of Abu Hurayrah **in a Marfu' Hadith (a Hadith narrated from the Prophet with a connected or disconnected chain of narration),**﴾ Indeed, among the major sins is attacking the honor of a Muslim without right. ﴾

Therefore, you and other Muslims should avoid sitting with those who backbite Muslims and advise them to abandon this ill deed. The Prophet (peace be upon him) said,﴾ Anyone of you who sees an evil action, let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith). ﴾**(Related by Muslim in his Sahih)If the person does not comply with the advice given and desist, then do not sit with such a person for this is a full expression of disapproving their act.**

We ask Allah to reform the conditions of all Muslims and guide them to what achieve their happiness and salvation in this world and in the Hereafter.

Can a woman supplicate to Allah saying, "I am 'Abduk (Your male servant)"?

(Part No : 5, Page No: 403)

Q: In one of the Hadiths, the Prophet (peace be upon him) is reported to have said: ❨ Any person who is overcome by sadness or grief and supplicates, saying: "O Allah! I am Your servant, son of Your servant and Your female servant. My forelock is in Your Hand. Your decision concerning me shall certainly come to pass. Just is Your Judgment about me...etc. ❩ **Is it permissible for a woman to say in this Du'a' and similar ones, "I am Amatuk (I am your female servant)", or should she say "I am 'Abduk (lit. I am Your male servant)"?**

A: The matter is open to choice, In sha'a-Allah (if Allah wills), but it is better for her to say: Allahumma inni amatuka wa abnatu 'abdika wa abnatu amatika (O Allah, I am Your female servant, daughter of Your male and female servants), and so on. This is more appropriate and more befitting for her. However, if she says the wording that is reported in the Hadith, there is no problem In sha'a-Allah, because even though she is female, she is one of the Servants of Allah (Exalted be He).

Saying In sha'a-Allah regarding a completed action

Q: I heard some people saying: When you perform certain acts such as offering Salah (Prayer), Sawm (Fasting) or other religious acts or worldly affairs, and you are asked, "Did you pray or fast?" Do not say, "In sha'a-Allah (if Allah wills)"; instead say, "Yes", for you have already completed these acts. What is your opinion concerning this?

A: This issue needs elaboration. Regarding acts of 'Ibadah (worship), there is nothing wrong in saying for example, "In sha'a-Allah I offered Salah or Sawm", for it is not known whether such an act was performed perfectly or was accepted or not. The Mu'minun (believers) would say this concerning their Iman (Faith) or Sawm, for they did not know whether they had perfectly observed them or not. This is why there were those among them that would say for example, "I fasted In sha'a-Allah" or "I am a Mu'min (believer) In sha'a-Allah".

However, things that do not necessitate saying, "In sha'a-Allah" like saying, "I sold something In sha'a-Allah", there is no need to say it.

(Part No : 5, Page No: 404)

Likewise, if a person says, "I had my lunch or dinner In sha'a-Allah", this does not necessitate saying, "In sha'a-Allah". These acts are normal acts which have been completed, unlike acts of 'Ibadah which a person cannot know whether or not they have been fulfilled. In this case, when a person says, "In sha'a-Allah", they do this out of seeking the Blessing of Allah's Name (Glorified be He) and also to avoid claiming to have done something without having performed it perfectly or giving it its due.

Titles of some beneficial books

Q: Would you kindky recommend some useful books about worldly and Islamic knowledge?

A: There are many useful books, the most important of which is the Qur'an. It contains guidance, light, invites to all that is good, expresses high moral standards and the best of deeds. It informs us of Allah's Commands and what He has prepared for those who obey Him, and the unlawful matters and what He has prepared for those who disobey Him. The Qur'an is the noblest, greatest, and most useful Book. Then comes the Books of the Sunnah such as: Al-Bukhari, Muslim, **as well as other well-known books of Sunnah such as** Abu Dawud, Al-Tirmidhy, Al-Nasa'y, Ibn Majah, **Sunan** Al-Darimy, **Musnad** Ahmad ibn Hanbal, **and the Muwatta'** of Malik **(may Allah be merciful with them all). The above books are very edifying.**

However, we advise those who do not have religious knowledge to memorize the Qur'an, or read the compilations on `Aqidah (creed) and Hadith such as "Kitab Al-Tawhid (Book of Tawhid)", "Thalathat Al-Usul (The Three Fundamentals), and "Kashf Al-Shubuhat (Removal of Doubts)" by Sheikh** Muhammad ibn `Abdul-Wahhab. **"Al-`Aqidah Al-Wasitiyyah" by Sheikh-ul-Islam** Ibn Taymiyyah **(may Allah be merciful with him), "Bulugh Al-Maram" by Al-Hafizh** Ibn Hajar, **"`Umdat Al-Hadith" by Al-Hafizh `Abdul-Ghani Al-Maqdisi, **"Al-Arba`in Al-Nawawiyyah (The Forty Nawawy Hadith)" and their completion by Al-Hafizh** Ibn Rajab, **and "Adab Al-Mashi ila Al-Salah" by Sheikh** Muhammad

(Part No : 5, Page No: 405)

Ibn `Abdul-Wahhab (may Allah be merciful with him). It is also recommended to read the following books: "Fath Al-Majid", "Riyad Al-Salihin", "Zad Al-Ma`ad", "Jami` Al-`Ulum wal Hikam" by Al-Hafizh Ibn Rajab, and the like brief useful books.

Ruling on touching a copy of the translated meanings of the Qur'an

Q: I have a copy of the English translation of the Qur'an meanings. Is it permissible for a Kafir (non-Muslim) to touch it?

A: There is no problem if a Kafir touches a copy of the English or other translation of the Qur'an meanings. Since the translation is an explanation of the meanings of the Qur'an, there is no harm if a Kafir or Muslim who is in a state of impurity touches it. Translation comes under the heading of Tafsir (explanation/exegesis of the meanings of the Qur'an) and it is not the Qur'an. There is no harm if a Kafir or Muslim in a state of impurity touches the books of Tafsir, Hadith, Fiqh (jurisprudence) and Arabic Language. May Allah grant us success!

Greeting Kafirs with Salam

(Part No : 5, Page No: 406)

Q: Nowadays and due to coexistence with Westerners and Easterners, we find that Kafirs (non-Muslims) give Salam (Islamic greeting of peace) whenever they meet Muslims. What should we do in this regard? A questioner from Riyadh asks this question.

A: It was authentically reported that the Messenger of Allah (peace be upon him) said: ﴿ Do not initiate greetings of Salam with the Jews and the Christians, and if you meet them in the street push them towards the narrowest part of it. ﴾ **(Related by Imam Muslim in his Sahih (authentic) Book).**

The Prophet (peace be upon him) said: ﴿ When the People of the Book greet you with Salam, then say: 'Wa 'alaykum (and also upon you).' ﴾ **(Agreed upon by Al-Bukhari and Muslim).The People of the Book are** the Jews and the Christians. **The rest of the Kafirs have the same ruling of** the Jews and Christians **in this matter, since there is no difference in this respect between them as we know.**

Muslims should not start greeting Kafirs with Salam at all. However, when Kafirs start offering Salam, Muslims should reply by saying "Wa 'alaykum", acting upon the command of the Messenger of Allah (peace be upon him). There is no harm in saying after that, "How are you and your children?" This is held permissible by some of the scholars, including Shaykh Al-Islam Ibn Taymiyyah **(may Allah be merciful with him), particularly if the Islamic interest necessitates so, such as making them interested in Islam so as to accept the Da`wah (calling to Islam) and listen to it. Allah (Glorified and Exalted be He) says:** ﴿ Invite (mankind, O Muhammad peace be upon him) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾ **And:** ﴿ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong... ﴾

Impermissibility of planting trees over graves

(Part No : 5, Page No: 407)

Q: After burying the dead, some people recite Surah (Qur'anic chapter) Yasin at the grave and put a plant such as aloe and plant the surface of the graves with barley or wheat, on the pretext that the Messenger (peace be upon him) put those on the graves of two of his fellows. What is the ruling on this act? H.A. Al-Dammam

A: It is not prescribed to recite Surah Yasin or any other Surah of the Ever-Glorious Qur'an over the grave during or after burial. The Prophet (peace be upon him) did not do this nor did the Rightly-Guided Caliphs. Likewise, it is not permissible to pronounce Adhan (call to Prayer) or Iqamah (call to start the Prayer) at the graves, all this is Bid`ah (innovation in religion). It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾ He who does any act for which there is no sanction from our behalf, that is to be rejected. ﴿ **(Related by Imam Muslim in his Sahih (authentic) Book).**

Similarly, it is not permissible to plant trees on graves, whether aloe or barley or wheat. The Messenger (peace be upon him) did not do this at the graves nor did the Rightly-Guided Caliphs (may Allah be pleased with them). However, he (peace be upon him) planted palm branches on the two graves about which Allah informed that their owners were being tormented; this act was particular for the Prophet (peace be upon him) and the two graves, for he did not do this for any one else. Muslims should not innovate good deeds that Allah (Exalted be He) has not prescribed, based upon the abovementioned Hadith. Allah (Glorified be He) says: ﴾ Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? ﴿ **May Allah grant us success.**

Dhikr is Mashru` anytime and everywhere

(Part No : 5, Page No: 408)

Q: One is required to make Dhikr (Remembrance of Allah) at any time or place, except in places in which it is prohibited to make Dhikr, such as the bathroom. Should one completely quit Dhikr in the bathroom even with his heart? A.N. Riyadh

A: Dhikr of the heart is Mashru` (Islamically acceptable) at anytime and in every place, in the bathroom or elsewhere. However, the Makruh (reprehensible) in the bathroom is to make Dhikr with the tongue, out of showing due veneration to Allah (Glorified be He), except for the Tasmiyah (saying, "Bismillah [In the Name of Allah]") when performing Wudu' (ablution), which one should pronounce if it is not possible for him to perform Wudu' outside the bathroom. It is Wajib (obligatory) according to some scholars and a stressed Sunnah according to the Jumhur (dominant majority of scholars).

An Abrogated Ayah

Q: Allah (Exalted be He) says, ﴾ There is no compulsion in religion. ﴿ **Is this Ayah confined in application to the Jews and Christians or is it general in meaning? A.A., Al-Hawtah**

A: The scholars hold two different views on this Ayah. First: it and its like are abrogated by the Ayah of the sword in which Allah says,﴾ Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. ﴿**and the other Ayat which convey the same meaning such as Allah's saying,**﴾ And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. ﴿

(Part No : 5, Page No: 409)

Second: This Ayah addresses People of the Book and those who are equal to them such as the Magi. **If they pay Jizyah (poll tax required from non-Muslims living in an Islamic state), they should not be forced to accept Islam as Allah says,**﴾ Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ﴿**The Prophet (peace be upon him)**﴾ received the Jizyah from the Magi of Hajar. ﴿**Therefore, this Ayah can not stand as a proof for those who claim that Jihad (fighting/striving in the Cause of Allah) is not an obligation.**

Moreover,the Hadith of Buraydah Ibn Al-Haseeb **that is related in Muslim's Sahih stresses this meaning.The hadith says that**﴾ When the Prophet (peace be upon him) appointed anyone as the leader of an army or detachment, he would exhort him to fear Allah and to be good to the Muslims who were with him. At the end of the Prophet's advice, he (peace be upon him) said: If they (the disbelievers) refuse to accept Islam, demand from them the Jizyah. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the Jizyah, seek Allah's help, and fight them. ﴿**According to the majority of scholars, this is applied to the People of the Book and those who are regarded as equal to them such as** the Magi, **according to the majority of scholars as a means of reconciliation between the Hadith and the above mentioned Ayah in Surah Al-Tawbah and the like Ayahs.**

The ruling on committing a crime with the intention of returning to Allah in penitence

(Part No : 5, Page No: 410)

Th.K.T. asks, "Satan tempted me to commit the crime of Zina (premarital sexual intercourse and/or adultery). I know that it is a heinous crime and I want to return to Allah in repentance. Will Allah (Exalted be He) accept my repentance bearing in mind that I intended to commit it and then offer repentance? Is the door still open for me to repent?

A: Penitence is available for everyone till the sun rises from the west and whoever offers sincere repentance to Allah (Exalted be He) from Shirk (ascribing partners with Allah in worship) or sins other than it, Allah accepts his repentance.

The requirements of sincere repentance is giving up sins, regretting past sins, and having an ultimate resolution to abandon it forever out of fear of Allah (glory be to Him) and hoping for His Pardoning and Forgiveness. Allah (Exalted be He) says,﴿ O you who believe! Turn to Allâh with sincere repentance! ﴾**Allah (Glorified be He) also says:**﴿ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴾**Allah (Glorified be He) also says:**﴿ Say: "O `Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. ﴾**Scholars agreed that this Ayah (Qur'anic Verse) was revealed concerning those who are penitent.**

In addition to the above conditions, a fourth condition is added; namely, returning the rights to their owners of people or seeking their pardon. The Prophet (peace be upon him) said,﴿ Whoever wrongs his brother, let him ask for his pardon in this world as (in the Hereafter) there will be neither

(Part No : 5, Page No: 411)

Dinar nor Dirham. (On the Day of Judgment), some of his (the wrongdoer's) good deeds will be taken (on the behalf of the wronged one) in proportion to his wrongdoing. If he has done no good deeds, some of the sins of his brother will be taken to be loaded on him. ﴾Related by Al-Bukhari in his Sahih (compilation of authentic Hadith).

A Muslim should beware of Shirk and its ways and all kinds of bad deeds for one may be afflicted with one of them then he may fail to offer repentance. Accordingly, one should avoid every forbidden matter and should ask Allah (Exalted be He) to protect him from sins. Moreover, one should not be tempted by Satanic insinuations and commit evil deeds with the intention of repenting from them. No doubt this is an illusion and temptation of the Satan to make one commit sins under the pretext of later returning to Allah (Exalted be He) in repentance and giving up the sin. Moreover, a servant of Allah may be punished by keeping him from repentance and he then regrets it deeply when regret will be of no use.

Allah (Glorified and Exalted be He) said,﴿ and fear none but Me. ﴾Allah (Glorified be He) also says:﴿ And Allâh warns you against Himself (His punishment) ﴾Allah (Glorified be He) also says:﴿ O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh. ﴾﴿ Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire. ﴾There are many Ayahs (Qur'anic Verses) that stress this meaning. May Allah protect you from the evil of the self and the insinuations of Satan.

Obedience is only in what is good

(Part No : 5, Page No: 412)

The reader A. S. from Riyadh sent us the following question:

Q: I have been working in teaching the noble Qur'an for several years in a place far from the city where my parents live. This is why they want me to quit teaching and work with one of my brothers who live in the same city where they live. But I am hesitant about this. I am afraid to quit teaching lest the students should forget what they have memorized of the Qur'an. Please, advise. May Allah reward you well!

A: We advise you to continue in teaching the noble Qur'an, for the Prophet (peace be upon him) said: ❨ The best amongst you (Muslims) are those who learn the Qur'an and teach it ❩ **Related by Imam Al-Bukhari in his Sahih (Authentic book of Hadith).In addition to the public benefit, the Muslims get from that work. You are not obliged to obey your parents in quitting this, for the Prophet (peace be upon him) said:** ❨ Obedience is (obligatory only) in what is good ❩ **However, you may apologize to them in kind words and good manner. Allah is the One Who grants success.**

Reason for which the Qur'an mentions wealth before children

(Part No : 5, Page No: 413)

Q: When wealth and children are mentioned together in by the Noble Qur'an, wealth is always mentioned first, although a father's children are more beloved to him than his wealth. What is the wisdom behind this?

A: The Fitnah (temptation) which is caused by wealth is greater, for it allows people to fulfill their Haram (prohibited) lusts. Though a person's children may tempt them to disobey Allah (Exalted be He), the Fitnah of wealth is severer and stronger. This is the reason why Allah (Glorified be He) mentions wealth before children in His statement: ﴾ And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh) ﴿ **Allah (Glorified be He) also says:** ﴾ Your wealth and your children are only a trial ﴿ **Besides, He (Glorified and Exalted be He) states:** ﴾ O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers. ﴿

Flagrant Kufr

(Part No : 5, Page No: 414)

The reader Kh. `A. sent us the following question: A piece of news published in a local newspaper states that "Mansour, the thirteen years old boy suffered from the pangs of sorrow and fate..." "However, fate was not merciful with Mansour..." There is also a report about a girl who was killed by a car. Her mother saw the dreadful accident, "which destroyed her family and turned her life into endless pains." What is the ruling on such sayings? May Allah reward you best!

A: In calamities, a Muslim should be patient and confidently anticipate Allah's Recompense. A person should say, "Truly! To Allah we belong and truly to Him we shall return." "Allah has decreed and what He wills, He does." A person should be patient and should beware of hopelessness and disguised sayings. Allah (Glorified be He) says, ﴾ but give glad tidings to As-Sâbirûn (the patient). ﴿﴾ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ﴿﴾ They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. ﴿**The Prophet (peace be upon him) said,** ﴾ "Cherish that which benefits you (in the Hereafter), seek help from Allah, and do not lose heart. If anything afflicts you, do not say, 'If only I had done that, it would have been this or that.' Rather, you should say, 'Allah did that which He ordained', because saying 'if' opens the (gate) for Satan's work." ﴿ **(Related by Imam Muslim in**

(Part No : 5, Page No: 415)

his Sahih (authentic) Book of Hadith).It is authentically reported that the Prophet (peace be upon him) said, ﴾ "No servant is afflicted with an adversity and says, 'To Allah we belong and unto Him is our return. O Allah! Recompense me for my affliction and replace it for me with something better,' but Allah will recompense him for his affliction and replace it with something better for him." ﴿**It is not permitted to show discontent and utter any foul statements such as those mentioned in the question.**

These sayings are regarded not only as great Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) but also as flagrant Kufr because it is an objection to Allah (Exalted be He) and mocking at His all-encompassing Knowledge. Whoever says such things should truly repent to Allah (Exalted be He). It is authentically reported that the Messenger of Allah (peace be upon him) said, ﴾ "Anyone who (during a calamity) slaps his cheeks, tears his clothes, and follows the ways of the Days of Ignorance is not one of us." ﴿**(Agreed upon by Al-Bukhari and Muslim)This Hadith is narrated on the authority of** Ibn Mas`ud **(may Allah be pleased with him). The Prophet (peace be upon him) also said,** ﴾ "I have no concern with that woman who wails loudly, shaves her hair, and tears (her garment in grief)." ﴿**(Agreed upon by Al-Bukhari and Muslim)from** Abu Musa Al-Ash`ary **(may Allah be merciful with him). May Allah grant us success!**

Difference between the Words Nasrany and Masihy

(Part No : 5, Page No: 416)

Q: For a long period of time, the word Masihy has been commonly used. Is this correct or do we have to use the word Nasrany instead? Provide me with your beneficial answer. May Allah reward you.

A: The word Masihy is an ascription to Al-Masih ibn Maryam (Jesus Christ son of Mary, peace be upon him). People who allege that they follow the Bible use the word Masihy to claim that they are followers of Al-Masih (peace be upon him) while he is free from them. They are just liars for Al-Masih (peace be upon him) did not state that he is the son of Allah (Glorified and Exalted be He). Rather, Al-Masih (peace be upon him) emphasized that he is the slave of Allah and His messenger. Consequently, it is more proper to call them Nasara as Allah (Glorified and Exalted be He) named them. He (Exalted be He) says: ﴾ The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. ﴿ **"the Arabic equivalent of the word "Christians" is "Nasara" and the singular form is "Nasrany".**

Seeing the Prophet (peace be upon him) in dreams

(Part No : 5, Page No: 417)

A reader from Al-Dammam asks: One night, I saw in a dream that I was in a new house and that the Messenger of Allah (peace be upon him) was to my right. I remembered that the Prophet (peace be upon him) has had all his past and future sins forgiven and that Allah (Exalted be He) decrees; therefore, I thought how can I be saved from Allah's decree if it is against me and not for me. I thus asked the Messenger of Allah (peace be upon him) this question, but I suddenly awaked.

My question is: Can the person whom I saw in my dream really be the Messenger of Allah (peace be upon him)? Moreover, how can one be safe from Allah's plans being against, but not for them? Clarify this point for me please. May Allah reward you with the best.

A: If you saw the Messenger of Allah in his known figure as related by the Sahih Hadith, you then have in fact seen him. This is because the Prophet (peace be upon him) stated: ﴾ Whoever sees me in a dream in fact has seen me, for Satan does not appear in my form. ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim).We ask Allah (Exalted be He) to make us and you amongst those who truly follow the Prophet.**

As for one to be protected from Allah's plans being against and not for them, one must obey Allah's commands, abandon His prohibitions, continually offer Tawbah (repentance to Allah), increase righteous deeds such as Dhikr (Remembrance of Allah), Istighfar (seeking forgiveness from Allah), reciting the Noble Qur'an, and asking Allah (Glorified be He) to keep them firm on the truth and preserve their heart on the true guidance. Allah (Glorified be He) says: ﴾ Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). ﴿ **Allah (Glorified be He) also says:** ﴾ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴿ ﴾ And He will provide him from (sources) he never could imagine. ﴿

(Part No : 5, Page No: 418)

He (Glorified and Exalted be He) also states: ﴾ and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward. ﴿ **Allah (Glorified be He) also says:** ﴾ "Truly! The Muttaqûn (the pious - See V.2:2) will be amidst Gardens and water-springs (Paradise). ﴿ **Allah (Glorified be He) also says:** ﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿ **There are many Ayahs (Qur'anic verses) to the same effect. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

Treatment by folk 'doctors' using the Jinn (creatures created from fire)

(Part No : 5, Page No: 419)

Q : There is a group of people here who treat people with what they call "folk medicine". When I talked to one of them, he asked me to write my name and my mother's name, and then to come back to meet him on the next day. When I went back, he told me that I suffer from such-and-such an illness and my medicine is so-and-so. One person said that he uses the Words of Allah to cure. What is your opinion about such people and what is the ruling on visiting them?S.`A.Gh - Ha'il.

A: The person who does so is evidently using the Jinn (creatures created from fire) and claiming to know the Unseen. Thus, it is impermissible for Muslims to seek treatment from him, to go to see him, or to ask him about something. The Prophet (peace be upon him) said concerning this type of people: ﴿ He who visits a diviner and asks him about anything, his prayers will not be accepted for forty nights. ﴾**Narrated by Muslim in his Sahih.**

There are also many authentic Hadith related from the Prophet (peace be upon him) prohibiting going to soothsayers, fortune-tellers and sorcerers, and prohibiting asking and believing them. The Prophet (peace be upon him) said,﴿ If anyone resorts to a diviner and believes in what he says, he has disbelieved in what was revealed to Muhammad (peace be upon him). ﴾**Claiming to know the Unseen by using pebbles, seashells, drawing lines on the earth, or asking the patient about his name, that of his mother, or any of his relatives, all these prove that he is one of the fortune tellers and wizards whom the Prophet (peace be upon him) forbade to be asked or believed.**

One should beware of them: neither to ask them nor to seek their treatment even if they claimed that they

(Part No : 5, Page No: 420)

use the Noble Qur'an to treat people because the norm of the people of falsehood is to deceive and trick people. Thus, it is impermissible to believe in what they say. It is obligatory on the person who knows any of them to report their case to those in authority like judges, rulers, and authorities of each town to judge them according to the Law of Allah and then Muslims escape their evil, corruption, and their taking people's wealth without right. Allah (Exalted be He) is the One Who is sought for help. There is no might or power except with Him.

Backbiting as a cause of grudge and enmity

(Part No : 5, Page No: 421)

Q : Some people, may Allah guide them, do not see that backbiting is an unacceptable or unlawful matter. Ignoring the Hadiths of the Chosen Prophet; some say that if such a person has such a demerit, then speaking ill of him is not unlawful. I hope Your Honor, Sheikh will explain this. May Allah reward you well! D. Sh. - Ha'il.

A : According to the Ijma` (consensus of scholars) of Muslim scholars, backbiting is forbidden. It is a major sin whether the demerit actually exists in such a person or not. This is according to what is authentically reported from the Prophet (peace be upon him): (When the Prophet was asked about backbiting, he said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him: What is your opinion about this that if I actually find (that failing), which I mention in my brother? He said: If (that failing) is actually found (in him), you in fact backbited him, and if that is not in him it is a slander.) **It is also authentically reported from the Prophet (peace be upon him):** (He saw during Isra' (Night Journey) people who had nails of copper and were scratching their faces and their chests. He asked about these people, and the answer was, "They are those who were given to backbiting and who aspersed people's honor.")

Allah (may He be Praised) says: (O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.) **It is obligatory for every Muslim man and woman to beware of backbiting and to advise one another to give it up in obedience to Allah (may He be Praised) and for His Messenger (peace be upon him) and because this reflects the keenness of a Muslim to conceal (the defects of) his brothers and not to expose their defects and that backbiting results in hatred, enmity, and separation within society. May Allah grant Muslims success to good!**

Shari`ah Treatment for Sinful Persons

(Part No : 5, Page No: 422)

May Allah's peace, mercy, and blessings be with you. I am a youth of 21 years of age. I have committed sodomy since I was 8 years old, because my father was too busy to bring me up well. Now, I regret this to the extent that I think of committing suicide, I seek refuge with Allah. What increases my pains and suffering is that my family wants me to marry. I hope that Your Eminence guide me to the right path and the sovereign remedy for my problem, so that I can get rid of the life of suffering that I live. May Allah reward you! S. M. H.

A : May Allah's peace, mercy, and blessings be with you. I ask Allah to grant you recovery from what you have just mentioned which is certainly a hideous crime. Yet, the remedy for it is easy, praise be to Allah. You must repent soon and sincerely by regretting your past sins, giving up this sin, and having the ultimate resolution never to do it again. This is in addition to befriending good people, abandoning bad people, and hastening to marry. Have glad tidings with good, prosperity, and best outcome if you are sincere in your repentance. Allah (may He be Praised and Glorified) says: ﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿ **He (Glorified and Exalted be He) says in Surah Al-Tahrim:** ﴾ O you who believe! Turn to Allâh with sincere repentance! ﴿

(Part No : 5, Page No: 423)

The Prophet (may Allah's Peace and Blessings be upon him) also says: ﴾ Penitence wipes out all the previous misdeeds. ﴿ **He (peace be upon him) also said:** ﴾ He who repents from his sins is like the one who did not commit a sin. ﴿

May Allah grant you success, relieve your heart and reform your acts, and endow you with sincere repentance and good friendship. May Allah's peace, mercy, and blessings be with you!

Ruling on thinking of Haram things without actually doing them

(Part No : 5, Page No: 424)

Q: What is the ruling on a person thinking of doing haram (prohibited) acts like stealing or committing adultery, while he is sure that he will not do them even if it is very easy for him to do?

A : If something crosses a person’s mind, such as thoughts of zina, stealing, consuming intoxicants, and so on, but he does not do anything, then he is forgiven for that and is free of blame, because the Prophet (peace be upon him) said: (Allah has forgiven my ummah the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered.) **(Agreed upon by Imams Al-Bukhari and Muslim).The Prophet (may Allah's Peace and Blessings be upon him) also says:** ("Whoever intends to do an evil deed and does not do it, it will not be recorded for him. In another version he said: "It will be recorded a good deed for him, because he does not do it (the evil deed) for My sake".) **(Agreed upon by Al-Bukhari and Muslim from the Hadeeth of Ibn `Abbaas, may Allaah be pleased with him).**

This means that if a person refrains from a bad deed that he was thinking of for the sake of Allah, He will record one hasanah for him, and if he refrains from it for any other reason, then no sayi’ah (bad deed) will be recorded against him, but no hasanah will be recorded for him either. This is the bounty of Allah (Exalted be He) to His slaves; to Him be praise and thanks, there is no deity but Him and no lord beside Him.

Are there humble crafts? Please, support your answer with evidence!

(Part No : 5, Page No: 425)

Q : Some people think that there are humble crafts and scold those working in crafts such as cooking, hairdressing, shoe making, cleaning, etc. Is there a legal foundation in support of this belief? Are such crafts rejected by the customs and nature of the Arabs? Please, advise! May Allah reward you with the best!

A : There is no harm in such crafts. They are like other permissible crafts on the condition that the craftsman should fear his Lord and give advice to his customers, not to cheat them according to the general meaning of the juristic proofs in this regard. For example, (the Prophet (peace be upon him) was asked what type of earning was the best. The Prophet (peace be upon him) answered, "The work of a man's own hand, and every lawful sale.") **Narrated by Al-Bazzar and Al-Hakim considered it to be Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).The Prophet (may Allah's Peace and Blessings be upon him) also says:** (Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. Prophet David used to eat from the earnings of his manual labor.) **Narrated by Al-Bukhari in his Sahih.Because people are in need of these crafts as well as similar crafts, then stopping and disdaining them could mostly harm Muslims and make them in need of their enemies when the latter do such crafts.**

Cleaners should do their best to ensure safety of their bodies and cleanliness of their dresses and be careful to get rid of filthiness. May Allah grant us success!

The ruling on offering salah behind a man who opposes Ahl Al-Sunnah wal-Jama`ah such as Al-Ash'ari and the like.

(Part No : 5, Page No: 426)

Q : Is it permissible to offer Salah behind a man believing in a doctrine different from Ahl Al-Sunnah wal-Jama`ah such as Al-Ash'ari (a follower of Asha`irah i.e. a Muslim group that bases its creedal issues on logic), for example?

A : The more preponderant opinion - and Allah knows best - is that it is permissible to offer prayer behind any Muslim while it is impermissible to do so behind non-Muslims. This is the opinion of a group of scholars and it is the correct opinion. As for a person who says that it is impermissible to offer prayer behind a sinner, such an opinion is not the best since the Prophet (peace be upon him) permitted offering salah behind rulers. Yet, many among them are wrongdoers. Ibn `Umar, Anas, and **a group of Muslim scholars offered prayer behind** Al-Hajjaj **who was one of the worst wrongdoers.**

In conclusion, Salah is possible behind a mubtadi` (one who introduces innovations in religion) whose Bid`ah (innovation in religion) does not render him a non-Muslim. It is possible to be offered behind a fasiq (someone flagrantly violating Islamic law) who commits manifest sins that do not render him a non-Muslim. Yet, when offering prayer in congregation, Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) should give priority to the best among them.

Writing "Al-Basmalah" i.e. In the Name of Allah, the Gracious, the Merciful, on wedding invitation cards is permissible

(Part No : 5, Page No: 427)

Q : Reader `A. H. B. from Al-Dalm says: Is it permissible to write the Basmalah on wedding invitation cards, given that after the event they will be thrown in the streets or into the garbage?

A : It is permissible to write the Basmalah on invitations and other letters, because of what has been related from the Prophet (peace be upon him) that he said: (Any important issue that is not started by Basmalah (in the name of Allah) will be deprived of blessing.) **The Prophet (may Allah's Peace and Blessings be upon him) also** (used to begin his letters by mentioning the name of Allah.) **It is not permissible for anyone who receives a letter in which Allah is mentioned or an Ayah of the Qur'an is quoted to throw it into the garbage or put it in any undesirable place. The same applies to newspapers and other similar papers: it is not permitted to mishandle or throw them in the garbage or to use them to wrap food or other things, because the name of Allah is mentioned in them. The sin is on the person who does this, not on the one who writes it.**

Repentance is Sufficient

(Part No : 5, Page No: 428)

Q: I am 29 years old. I began performing Salah (prayer) when I was 24. All praise is due to Allah, Who guided me to make up for the Salah I missed since the age of fifteen. Some people said that it is not obligatory on me to make up for the Salah I missed and that repentance is enough. Others said that I must perform them. Please, advise!

T.B. **Algeria**

A: The preponderant opinion is that it is not obligatory on you to make up for the Salah you missed. It is enough for you to declare sincere repentance, which is followed by regretting the misdeed, performing Salah regularly, and having strong determination not to commit this sin again. Allah (Glorified and Exalted be He) says: ﴿ Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. ﴾**Allah (may He be Praised) also says:**﴿ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴾**Allah (Glorified be He) also says:**﴿ O you who believe! Turn to Allâh with sincere repentance! ﴾**The Prophet (may Allah's Peace and Blessings be upon him) also says:**﴿ Islam and repentance obliterate one's past sins ﴾**He (peace be upon him) says:**﴿ He who repents from his sins is like the one who did not commit a sin. ﴾**There are many Ayahs (Qur'anic verses)**

(Part No : 5, Page No: 429)

and Hadiths to that effect.

We implore Allah (Glorified and Exalted be He) to grant you understanding of Islam and steadfastness on the truth. We advise you to accompany good friends and avoid wicked ones. May Allah accept your repentance and endow you and us with a good end!

Is a person who is deaf and mute accountable?

(Part No : 5, Page No: 420)

Q: Will a boy, who is deaf and mute, be held legally accountable for or excused from observing acts of worship such as Salah (prayer)?

A: When a deaf and mute boy reaches the age of puberty, he will be held legally accountable for observing several types of Taklif (meeting the conditions to be held legally accountable for actions such as Salah and others), and he should be taught what he is required to do by writing and signs, due to the general legal evidence indicating the obligation of Taklif for whoever reaches the age of puberty while having sanity.

Puberty is attained by completing the age of fifteen, discharging of semen out of sexual desire in a sexual dream and the like, or growing coarse hair around the frontal genital area, and in case of women, menstruation period is also added. Moreover, his guardian should fulfill the Zakah and other financial duties on his behalf, as they should also teach him whatever is unknown to him by all possible means until he understands Allah's Obligations and Prohibitions. Allah (Glorified be He) says: ﴾ So keep your duty to Allâh and fear Him as much as you can ﴿ **And the Prophet (peace be upon him) said:** ﴾ If I command you to do something, do as much of it as you can ﴿**.**

Thus, the Mukallaf who does not hear, talk, or is inflicted with dumbness or deafness should fear Allah as much as they can through abiding by obligations and avoiding prohibitions. They should also have good understanding of religion according to their capability by watching, writing, and using signs till they understand what is required. Allah is the One Who grants success.

No one is permitted to object to the rulings prescribed by Allah for His Servants

(Part No : 5, Page No: 431)

Q: A man claims that some rulings of Shari`ah should be re-examined and adjusted because they do not suit this time, such as the ruling of the share of a man's inheritance which it is twice the share of a woman. What is the ruling of Shari`ah regarding this? S. F. Cairo.

The rulings that Allah (Exalted be He) prescribed for His servants and explained in the Qur'an or by the honest Messenger (peace be upon him) including rulings of inheritance, five Salahs (prayers), Zakah (obligatory charity), Sawm (fasting) and the like which Allah clarified for His worshippers and the scholars of Muslim nation approved, are not liable to objection or change on the part of people. They are prescribed according to Allah's perfect Shari`ah for all times from that of the Prophet (peace be upon him) until the Last Day. Among the rulings of Shari`ah are giving male children, the children of the son, half brother and father an extra share in comparison to their female counterparts which was elaborated on by the Glorious Book and agreed upon by all Muslim scholars.

It is obligatory to act accordingly out of firm belief. Whoever claims that other rulings are better than the rulings of Allah (Exalted be He), is a disbeliever. Likewise, whoever tolerates to act upon rulings other than that of Allah (Exalted be He) is a disbeliever, for he objects to Allah, His Messenger, and the consensus of all Muslims.

The ruler should command such a person to repent from these disbelieving claims, if he/she is a Muslim. He has to repent or he must be killed as an apostate. The Prophet (peace be upon him) said, ﴿ "If somebody (a Muslim) discards his religion (Islam), kill him." ﴾

We invoke Allah to protect us from the misleading troubles and from contradicting the noble Shari`ah.

Forsaking Headstrong Sinners

(Part No : 5, Page No: 432)

Q: I observe the five obligatory daily Prayers in the Masjid but my friend who performs Salah (prayer) regularly listens to songs, his clothes hang below the ankles, and his house contains a big image on the wall. When I told him that these things are Haram (prohibited), he said that Allah (Exalted be He) forgives all sins except Shirk (associating others with Allah in His Divinity or worship). What should I do with him, bearing in mind that he knows that these things are prohibited and has read many books on that? What is the religious ruling on the person who sees an evil act but does not advise its doer? Please, advise. May Allah reward you the best!

H. **Al-Qunfidhah**

A: A Muslim should not sit with such a man, because he persists in sins openly. It is not valid that he uses as evidence what Allah (Exalted be He) says:﴿ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴾**That is because it is not permissible for the Muslim to commit sins depending on this Ayah (Qur'anic verse). Perhaps, Allah (Exalted be He) will not forgive him or he will be deprived of forgiveness and his heart is stamped as punishment for his persistence in sins, aggression, negligence, and disobedience to Allah (Exalted be He) who ordered him to give up sins and perform his duties.**

A Muslim should advise his Muslim brother when he sees him doing evil or knows that

(Part No : 5, Page No: 433)

he does it. Allah (may He be Praised) says:﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴾**Allah (Glorified and Exalted be He) says:**﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴾**The Prophet (peace be upon him) said:**﴿ Religion is based on advising one another. Upon this, we said: For whom? He replied: For Allah, His Book, His Messenger, and for all Muslims, leaders and commons. ﴾**The Prophet (peace be upon him) said:**﴿ "Whoever, among you, sees something abominable should rectify it with his hand. If he has not strength enough to do it, then he should do it with his tongue. If he has not strength enough to do it, (even) then he should (abhor it) from his heart and that is the least of Faith." ﴾**Related by Muslim in his Sahih (authentic) Book of Hadith.Allah is the Cherisher of success.**

The End

of the fifth volume of Fatawa

and articles of His Eminence Shaykh `Abdul `Aziz Bin `Abdullah Ibn `Abdul-Rahman Ibn Baz

Following

is the sixth volume

on Tawhid (the Oneness of Allah) and the relevant issues